

# Zion's Herald

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## Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

A second relief cargo was dispatched from this city to Newfoundland on Saturday last. It consisted principally of 1,200 barrels of flour, 100 barrels of boneless ham, 100 barrels of boneless beef, 500 gallons of molasses, about 350 barrels and packages of clothing, and a generous supply of tea. It is believed that this contribution will relieve the suffering so thoroughly that no further supplies will be needed. No thanks need be given the donors. They have their reward in the superior blessedness of those who give.

The Grand Jury in New Orleans has acted with energy and courage in the matter of the massacre of the Negro cotton-handlers in that city on the 12th ult. It brought in forty murder indictments, and the persons accused are all in the parish prison, that charge not being bailable under the laws of Louisiana. Meantime there has been no settlement of the difficulty. The militia has been withdrawn, the appropriation for its pay having been exhausted. The Negroes are working on the levee unhindered. Further trouble is apprehended, however, unless the work can be somehow divided between the contending parties.

New York will follow Detroit in applying the "labor test" to the needy. Mr. William Steinway has offered to the Charities Conference of that city the use of a large acreage of suitable land, to be ploughed, harrowed, divided into lots, and temporarily assigned by a committee to unemployed men for raising potatoes for the support of themselves and families. Others, doubtless, will make similar offers—there are 17,329 vacant lots in that city below 145th Street and the Harlem River. The Tribune points out that this scheme, which has worked so well in Detroit, is not only productive, but also non-competitive. Also, it does not break up the laborer's home, and is free from the uncertainty and expense attending agricultural colonizing.

Tidings came last week of the death of Major M. Ballou in Cairo, Egypt, by fever, at the age of 75. He became agreeably known to hosts of readers by the books of travel which he wrote in his later years—"Due West," "Due South," "Under the Southern Cross," etc. But in this city his memory is associated not only with the erection of certain well-known buildings—the St. James Hotel (now the New England Conservatory of Music), for instance—but with the publication and editorship of the earliest illustrated weekly paper published in this country—Gleason's Pictorial, afterwards Ballou's Monthly, and subsequently with the editorial and business management of the *Boston Daily Globe*. He produced a prodigious amount of literary and journalistic matter, if it were all reckoned up, excelling in quality and usefulness.

The distribution of postal matter by trolley cars built and fitted for the purpose, has been adopted in several cities. Chicago will test a new facility for transporting mail pouches from the post-office to the depots. A straight-line electric cable, supported by brackets, is to be stretched above the house-tops. On this a cylindrical, aluminum car, weighing with the motor 32 pounds, large enough for one pouch (weighing about 75 pounds more) will be conveyed. The de-

tails of the scheme are ingenious, and, it is believed, practical. The expected saving of time on each car is twenty minutes.

### More About Argon.

The newly-discovered atmospheric gas, argon, is being studied with great ardor by London and Paris experts. M. Berthelot, in the latter city, finds that under the influence of a silent electric discharge, argon combines with various organic compounds, notably benzine. Subjecting argon to an ordinary pressure, he developed a greenish yellow fluorescent substance having a spectrum similar to that of the Aurora Borealis. He concludes that the northern lights are caused by atmospheric argon converted into fluorescent matter by electrical influence. Prof. Ramsay in London has discovered that the supposed nitrogen which results from treating with weak sulphuric acid that rare earth found in Norway and known as Cleelite, is not nitrogen but argon, and that with it is associated an element long known theoretically (revealed by the spectroscope in the sun's rays, but never found before on this planet) — helium.

### A Boundary Dispute in Alaska.

Substantial agreement was reached, it will be remembered, by the two boundary commissions—one appointed by this government, the other Anglo-Canadian—with reference to our extreme northwest boundary line. It was understood, for instance, that Mount St. Elias and the Yukon placer mines had been wrongly claimed by us, and should be relinquished. But there is a thin strip of Alaskan territory by the sea, indenting certain harbors, bays and inlets through which the trade with Alaska must be carried on, which is still in dispute. It rightfully belongs to us by treaty with Russia, but England now sets up a claim for it. So serious and menacing is this unexpected demand, that the Legislature of Washington has called the attention of the State Department to it. It is evident that, with England's insatiate greed for territory, there is trouble ahead. She wants these tidewater regions for fortifications, and for easy access to her own domain from the sea; but her claim is believed to be wholly inadmissible.

### Japan Grants an Armistice.

She refused to grant it at the opening of the peace negotiations, except on terms which Li Hung Chang regarded as so detrimental to China's interests that he preferred the continuance of hostilities. When, however, the veteran diplomat was stricken down by a Japanese bullet, and, further, was disabled by this assault from proceeding with his mission, the Mikado felt morally compelled to grant without conditions the armistice which he had, to all practical purposes, before refused. The armies of the contending countries are therefore halted for three weeks in Fengtien, Chihli, and Shantung, unless peace negotiations are in the meantime broken off. No advance is to be made on either side. This suspension of hostilities, however, is not supposed to include the suspension of warlike preparation in districts not mentioned in the convention. The wound of Li Hung Chang is, fortunately, not serious. His assailant has been sentenced to the extreme punishment provided for this unclassified offence—imprisonment for life at hard labor.

### The Revolution in Cuba.

Spain has ceased to try to hoodwink the rest of the world concerning the magnitude of the revolt in Cuba. Her press agent in Havana no longer, in his dispatches, minimizes the insurgent armies into mere handfuls of rebels. Evidently this is no petty uprising for the suppression of which the mother country is making such energetic and lavish preparations. Spain is seriously alarmed. She is hurriedly embarking regiments of troops on board chartered mer-

chant steamers; she is forwarding large sums of money to the captain general at Havana; and she has placed in command of her armies Gen. Martines de Campos, her ablest field officer. All this means that Spain is fully awake to the gravity of the situation, and has reason to fear lest this recently-started patriotic struggle for independence on the part of "the ever-faithful Isle" be successful. Premier Canovas declares that he will send 100,000 troops to Cuba, if need be. It is probable that even that large number will not suffice. The patriots are better armed and prepared than when they inaugurated their struggle in 1868. Even then 80,000 Spanish soldiers were landed in Cuba during the first five years of the war, and over \$100,000,000 were expended. The thickly-wooded central and eastern districts of the island are admirably adapted for a guerrilla warfare of the most desperate and protracted kind. Meantime it is of prime importance that this country, while sympathizing warmly with the patriots, should not only preserve strict neutrality, but also repress rigorously every movement to supply money or war material secretly to the Cubans.

### Bismarck's Birthday.

Even before it dawned, on Monday last, the octogenarian statesman and ex-chancellor had been well-nigh sated with honors and congratulations. Most pleasing of all, he had enjoyed the keen satisfaction of hearing his praises publicly uttered by the sovereign who but a few years ago as publicly humiliated him by excluding him from his counsels and sympathy. He had received from the Kaiser something more valuable than the costly, richly-adorned sword which the latter bestowed upon him as a birthday gift—the assurance that the helm of state which had been so haughtily snatched from his hand should in the future be directed by his wisdom. It was worth the while to live to see this day of high vindication. All the enthusiasm and festivities of Monday last were cheap compared with this. It has been the lot of but few men in the world's history to achieve so much, and survive to enjoy the glory of the achievement—the enthusiastic appreciation of a grateful people. Among the tributes published in the daily news sheets on Monday last, one of the most just and comprehensive was that of the *New York Sun*, which summed up the career and work of Prince Bismarck as follows:

"It is now close upon a quarter of a century since the aspirations cherished by Germans for a thousand years found expression in a political edifice commensurate with the glories of the past and arousing hopes that illuminate the future. Inseparable from that fabric is the name of him who planned and built it, and they who celebrate Bismarck today do but anticipate the honor which history reserves for the great constructive intellects that give scope and play to the instincts of race and nationality, that recast human societies, and impart abiding direction to the impulses and destinies of men."

### The Development of Americanism.

European interference and aggressiveness—particularly the attitude of Great Britain towards Venezuela, Nicaragua and Brazil (during the latter's struggle with rebellion)—have awakened throughout Central and South America an intense Americanism, a determination, on the part of these republics, to adopt the Monroe doctrine for their own self-preservation, and to form such a Pacific and commercial alliance that no single State can be threatened from abroad without incurring the resentment of all. Brazil and Argentina, since the settlement of the boundary dispute, have become cordial, and are planning for closer relations with a view to mutual defense against foreign encroachment. President Crespo, of Venezuela, has received assurances from sister republics of something more than sympathy in case England should threaten that State with hostility. The latest expression of this anti-European feeling comes from the City of Mexico. A

despatch to the *New York Tribune*, dated March 28, says: "The newspapers are now discussing the possibilities of an alliance between the United States and all the other republics of this hemisphere, in order to present a common front against the ambitions of Europe. In case there should be an abuse of power on the part of any European nation towards any American country whatever, there will be an outburst of Americanism which will astonish the world."

### A Warning to France.

It was distinctly stated in the House of Commons last week by Sir George Grey, the Parliamentary Secretary of the Foreign Office, that "the advance of a French expedition under secret orders from the west side of Africa into territory subject to British claims would be regarded as an unfriendly act"—a *causa beli*, in other words. If rumor be true, there is reason for this warning. The upper Nile is certainly being menaced by French force—and this revives the old grievance. France has never forgiven England for the latter's seizure of Egypt in 1882. It is French intrigue which is at the bottom of the Khedive's occasional spasms of rebellion against English rule. And it was probably in the hope that encroachment in the remote district of the Nile sources would be unnoticed or unchallenged, that the secret expedition referred to was sent forth. It has long been known, however, that the upper Nile controls Egypt. The people of Sennar long ago boasted that by damming the Nile they could turn lower Egypt into a desert. The Delta of the river and its fertile banks are largely indebted to the rich sediment which its Abaria tributary brings down from the Abyssinian highlands; but a hostile force could easily divert that tributary and rob the Nile waters of their annual enrichment. Hence the sensitiveness of England to any interference in the Soudan and her claim to the whole valley of the Nile, "in trust for Egypt"—to use the language of the Parliamentary Secretary. The French government will doubtless heed the warning, which includes the Niger as well as the Nile.

### The Bering Sea Damages.

Our readers will remember that the Paris Tribunal found that eighteen ships, sailing under the British flag, had been illegally seized or warned out of Bering Sea by American cruisers. The British minister thereupon filed claim for damages amounting to about \$480,000, afterwards increased to \$425,000. Secretary Gresham succeeded in reducing the aggregate of these claims to \$425,000, on which basis he agreed that this country would settle. Congress, however, on investigation, discovered that \$283,000, or more than half the amount claimed, was for "expected catches" of the vessels warned away; that ten of the eighteen ships on which claims were filed were owned in whole or in part by Americans, who ought not to be reimbursed for breaking the laws of their country; that an exaggerated value was put upon these vessels; and that, with these deductions, the legal claim for damages would not exceed \$100,000. It therefore refused to appropriate \$425,000 to ratify Mr. Gresham's bargain. The British government, however, has agreed to loan to Canada the \$425,000 with which to pay the indemnity agreed upon by Mr. Gresham, counting on its ability to collect the same from us; and Minister Pauncefote has notified our State Department that his government will file an additional claim for damages, based on the unlawful imprisonment of those persons who were arrested and confined by our officers for being engaged in poaching sealing. As the patrol of Bering Sea will devolve only on our revenue cutters the coming season, which will act on regulations more stringent than those of the British cruisers, it is clear that fresh causes for complaint will arise, and that the Bering Sea dispute promises to be interminable.

## ROUND TABLE CONFERENCE.

What Should Be the Attitude of Methodism  
Towards the Roman Catholic Church?

Rev. George Skene,  
Rev. W. H. Thomas, D. D.,  
Rev. C. F. Rice, D. D.,  
Rev. W. I. Haven,  
Rev. C. E. Harris, D. D.,  
Rev. N. T. Whitaker, D. D.

Rev. George Skene.

**W**HAT is the Roman Catholic Church? It is, professedly, a Christian institution, founded on the teachings of Christ and His apostles, and having for its object the evangelization of the world. Whether its claim is well founded or its work well done is not the question. At least twelve of the twenty-four articles in the creed given to the church by Pius IV, are essentially the same as are found in the creeds of most Protestant bodies. Those articles of faith in the Romish creed which exalt mere human devices to an equality with the Divine are mischievous, resulting in a dangerous conceit in the men to whom the affairs of the church are entrusted. The spiritual is overshadowed by the carnal, and its power absorbed by its forms.

"What is Methodism?" Truly, "Christianity in earnest."

So we have, in the question inciting this symposium, Christianity weighted with forms and hoodwinked by superstitions set against Christianity simple, free and wide-awake. The question is: What should be the attitude of this wide-awake, free church toward this trammeled institution? Is our mission to destroy, or to revive?

What has been the chief characteristic of Methodism? Revival life and power. To assume that everybody in the Roman Catholic Church is bad, is scarcely less absurd than to take for granted that every Methodist is a saint. A sensible view of Methodism and a charitable view of the Roman Catholic Church suggest that our attitude should at least be Christian.

It may be humiliating, and yet profitable, to suggest that our attitude toward the Church of Rome may be that of a learner in several particulars. Observe: (1) Her members are loyal to her institutions; (2) Rome uses the church buildings seven days in the week; (3) She is careful and shrewd in matters of finance; (4) She locates her churches wisely, and builds only what she can pay for; (5) She puts her ministers and keeps them where they can do the best service; (6) When she would make proselytes from Protestantism she uses argument and persuasion — not a cudgel. In these things and in some others we may learn of Rome.

Is the Roman Catholic Church mistaken in some of her doctrines, unchristian in some of her practices, and in somethings unfriendly to what we consider the best interests of the people? What shall be our attitude toward her? We may denounce the sins, but to be consistent with our pretensions we must not abuse the sinner. Retaliation and vituperation are not Christian weapons, and cannot consistently be used by a church which claims to exemplify Christianity in earnest. The battles we have won during our short life as a church have been won with weapons not carnal, but spiritual. Unless we have lost faith in the spiritual forces which have made Methodism what it is, we will maintain a Christian attitude toward all people, regardless of the name they bear. If the millions of Methodists will be as liberal with their money, as loyal to their church, and as faithful to their covenant vows as the average Roman Catholic is, the question of papal supremacy in this Protestant nation will never trouble us.

The genius of Methodism is evangelical, and if we have a mission to Rome, it is of the same sort that took Paul to Rome of the earlier days. The attitude of Methodism toward the Roman Catholic Church must be *Christian*.

Cambridge, Mass.

Rev. W. H. Thomas, D. D.

**T**HERE is but one right attitude toward others for Christian men and Christian churches. Jesus states it — "Thou shalt love thy neighbor as thyself;" "All things whatsoever ye would that men should do to you, do ye even so to them;" "Love your enemies, do good to them that despise you." Paul states it — "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you."

Nothing can be produced that excuses Methodists from obeying that law. Nothing can be shown that puts the Roman Catholic Church outside the bounds of that all-embracing law of love. That law of love forbids uncharitableness, misrepresentation, slander, abuse, injury. It demands solicitude, loving endeavors, patience with the arrogant, offices of merciful helpfulness of every kind.

The example of Christ and the Apostles settles that true Christian brotherly love does not prohibit criticism or censure, when made in a just and fair spirit. Mindful that we worship the same God, trust the same Saviour, seek the indwelling of the same Holy Spirit, search the same Scriptures, glory in the long line of saintly spirits and heroic lives that adorn the Roman Catholic Church, we must also be mindful of the important differences between us, that if re-adjusted at all must require the most delicate

treatment. Antiquity has put many a burden, as well as many a glory, on the Roman Catholic Church; and the brave attempts made today to range that church with the changed thought and life of modern times, should command our sympathy at least.

As American Methodists we should accord them undisturbed possession of all the rights and privileges we claim for ourselves. It is true the visible head of that church resides at Rome, but there is no more reason why that fact should make American Catholics disloyal to their country than there is that Methodist converts in India or China or Africa should be traitors to their government because they are subject to American Bishops appointed by the Methodist Episcopal Church of the United States. In my own experience about half the regiment of which, during the war, I was chaplain, were Catholics. Many of my brother officers were Catholics, the commander-in-chief of the department was a Catholic. In sacrifices, in patriotic zeal, no fault could be found, no difference discerned, and this though it was generally understood that the Pope was favorable to the Southern Confederacy. We should treat disloyal Catholics just as we treat disloyal Baptists or Mormons or Methodists. And in our attitude toward parochial schools we should be as mindful of Protestant as of Catholic parochial schools if we wish to be just and fair.

I do not think it an infringement of Christian love nor a breach of Christian courtesy to send Methodist missionaries to Catholic countries, and vice versa. We have the same reasons that justify us in sending ministers and erecting churches where Baptists, Congregationalists, Episcopalians, have been before us. We seek the souls of men, to inspire, to regenerate, to glorify them, and "the world is our parish."

A January magazine contained this paragraph: "We had the spectacle a short time ago of most of these same gentlemen who are now squirming under the pitiless lash of Mr. Goff of the Lexow Committee, forming a solemn procession up Fifth Avenue to 'venerate' the relic of St. Ann — an old bone in a glass case." Now I fear that the fine and wholesome scorn that will rise in some minds when we read those just words will not rise so high nor appear so promptly when you point to some Protestant church that has become a rendezvous of well-to-do rascality; where those of unscrupulous, dishonorable practices sit in the altar or invite the sinner to "come and be saved." Yet, the scorn of the ungodly — that is certain; but there is a kind of saint whose scorn does not seem to be awakened by that sight.

Perhaps there is no special harm done when the stentorian horn of some alarmed brother fills the air with ridicule and denunciation of the worship of relics in the Catholic Church — the too numerous specimens of wood from the true cross, the thorns from the crown, the sponge that held the vinegar and gall, the lock of hair and piece of veil of the Virgin, some manna gathered in the desert. We may smile at all that and call it credulity, superstition, and what-not; but here is a notice of a service in a New England Methodist Church, Sunday, Jan. 15. The clergyman would never be suspected of any leaning toward Catholicism: "At — Church, Sunday night, there will be public services. Following the praise-service will be baptism of converts by two modes, pouring and sprinkling. A portion of the water to be used was brought from the Pool of Siloam by the pastor. Following the baptism will be the sacrament of the Lord's Supper. The goblets to be used in this service are olive wood and came from Jerusalem." "Venerate" the relics if you like, but let us be just to others who do likewise. There hangs on my wall a flag, stained with blood and battle-smoke, that I took from the clasp of dead fingers at Gettysburg. Shall I teach my children to preserve the sacred relic, to get inspiration to duty and loyalty as they "venerate" it, or shall I put it in the fire as a dangerous thing? Before me on the desk lies an open Bible, printed in 1550 by one "Dr. Mart. Luther." Do I do wrong to "venerate" the relic that is so eloquent of a magnificent past? What hearts it stirred! What doors it opened! What history it changed! What glory it let loose on the earth! Clinging to my relics, I have a weakness toward my brother who clings in like manner to his. Perhaps we both may mean something like the same thing.

Recognizing all that is devout, generous, self-sacrificing, in our Catholic brethren, joining them in all right endeavors to uplift society, profoundly conscious that we cannot afford to do anything contrary to the law of Christian love, should be the attitude of Methodism toward the Roman Catholic Church.

Lynn, Mass.

Rev. C. F. Rice, D. D.

**T**HE attitude of Methodism toward the Roman Catholic Church should be a Christian attitude. Wholesale condemnation, exaggeration of evils, misrepresentation of facts, imputation of base motives, and vituperation, are as unchristian when used in relation to the Roman Catholic Church as in any other connection. The spirit and methods which too frequently characterize attacks upon the Roman Catholic Church are poor illustrations of that higher and purer type of Christianity which its opponents claim to possess.

Methodism should recognize the Roman Catholic Church as a branch of the Church of Christ, preserving still much of truth amid its corruptions, superstitions, and idolatries. While its heresies and corruptions should be exposed

and denounced, there should likewise be a free and full acknowledgment of the truth it teaches and the Christian work it accomplishes. Especially should we greet with sympathetic recognition and encouragement, instead of uncharitable suspicion, every step of progress which it makes, every effort to free itself from the trammels of the past, and to adapt itself to the thought and life of our land and age. While we seek to bring individual Catholics to a purer faith and a deeper spiritual life, we should rejoice in any improvement which the Roman Catholic Church itself may make which will increase its potency for good over the multitudes who remain within its fold and are dependent upon it for their religious knowledge and life.

Again, the attitude of Methodism toward the Roman Catholic Church should be one of readiness to unite with that church or its members in any moral reform or work of Christian philanthropy, where such union necessitates no sacrifice of principle. The city of Cambridge is a signal illustration of the good results of the union of Catholics and Protestants in the temperance crusade. In the campaign which has recently resulted in the ninth successive victory for no-license, Protestant and Catholic clergymen met together for consultation, and united in the appeal sent out to the voters of the city. On the Sunday evening preceding the election, Dr. McKenzie spoke by request at a Catholic meeting held in the interest of no-license, and on the evening of election day, Father Scully addressed a meeting held in the hall of the Y. M. C. A., to rejoice over the victory. Such union of effort need not be confined to the temperance cause. Wherever in the interest of good morals, municipal reform, or Christian benevolence, such union can be effected, the best results will follow, and such Christian union will do far more than unchristian abuse to elevate and purify the Roman Catholic Church.

It hardly needs to be said that the attitude of Methodism toward any attempt by the Roman Catholic Church to overthrow our public school system, or to secure governmental appropriations for sectarian purposes, or in any way to undermine our free American institutions, must be that of uncompromising hostility. However, resolute opposition to such attempts when made is one thing, and reckless accusation of intention to make such attempts is another and quite a different thing. Eternal vigilance is not another name for hostile suspicion.

In brief, then, the attitude of Methodism toward the Roman Catholic Church should be wise and watchful, yet discriminating and kindly. It should antagonize the evil, but it should recognize the good. Its aim should be rather to reform and to purify, than to anathematize and to destroy. While awake to possible danger, and firm in defense of the right, it should seek to have in private judgment and in public utterance that Christian charity that "thinketh no evil."

Cambridge, Mass.

Rev. W. I. Haven.

**M**ETHODISM should take toward Romanism (1) an attitude of Christian brotherliness. What if the Roman Church does not care to recognize the relation, does that justify us in forgetting or setting aside the truth of the pure Gospel we are so glad to possess? Shall we indulge in innuendo and denunciation and inflammatory movements against an organization made up of our brethren? How can we justify ourselves as Christians in stirring up such tempers or giving way to them? Let me quote a distinguished Methodist at this point and on this theme: "If we cannot as yet think alike in all things, at least we may love alike. In the name, then, and in the strength of God, let us resolve, first, to do nothing unkind or unfriendly to each other; secondly, to speak nothing harsh or unkind of each other (the sure way to avoid this is to say all the good we can both of and to one another); thirdly, to harbor no unkind thought, no unfriendly temper, toward each other; fourthly, to help each other on in whatever we are agreed leads to the kingdom. . . . Above all, let us each take heed to himself that he fall not short of the religion of love; that he be not condemned in that he himself approveth."

It seems to me that these words were never more needed than they are today. Has Methodism had a conscience so long sensitive on the matter of receiving public moneys for ecclesiastical ventures? Has it so wholly isolated itself from politics, where it was so situated that it could have political influence, that it can afford to be hot-tempered in its denunciation of what it has come to recognize as harmful and rightfully to be condemned? Our elder brother's weaker conscience can never be educated by the spirit of railing or wrath.

Methodism should take toward Romanism (2) an attitude of discriminating criticism. Wherever Roman doctrines or Roman practices fall short of the pure Gospel, we should show their failure — as we have done with Calvinistic doctrines and the practices of the early New England hierarchy; as we now do with the assumptions of apostolic succession, or the doctrine of exclusive communion, or the imperfect and incomplete theories of the sovereignty of our Lord. It goes without saying that Methodism, "the most truly national church of the churches of the republic," should criticize and sleeplessly antagonize any Roman movements that are hostile to the welfare of the nation. Her work along this line in the recent constitutional throes of the Empire State, where a Methodist minister has successfully led the forces

against Roman aggression, is beyond praise. But of those movements that antagonize Roman mischiefs by doctrines that strike at the fundamental liberties of the country, one must say, Beware! They that take the sword of alienating a citizen from public office because of his church membership may some time feel the prick of the same sword in their own hands. And right here let me say that I believe, if Methodism were more interested in doing away with Roman spiritual errors, she would have soon less to fear from her political errors.

Methodism should (3) spiritually undermine false Romanism in this and in every land. Mr. Wesley's "Short Method of Converting all the Roman Catholics in the Kingdom of Ireland, Humbly Proposed to the Bishops and Clergy of that Kingdom," is not out of date now that the Irish kingdom has moved its throne from Dublin to Boston, New York and Chicago. His tract may be summed up in his own sentence: "Let all the clergy of the church [Protestant] only live like the apostles, and preach like the apostles, and the thing is done." I will add one other of his paragraphs, and with it conclude my answer to the editor's question. "They exercised themselves day and night with regard to every word and action 'to have a conscience void of offence toward God and man.' They were temperate in all things. They denied themselves and took up their cross daily. They were in every respect burning and shining lights; they went about doing good of every kind and in every possible degree to all men. . . . In fine, it was their meat and drink to do the will of their Father which was in heaven. Let every clergyman [let me add every member] of our church live thus, and in a short time there will not be a Papist in the nation."

Brookline, Mass.

Rev. C. E. Harris, D. D.

**T**is difficult to maintain a consistent attitude toward this great question. It includes so much. On the one hand due recognition of the Roman Catholic as a church of the Lord Jesus Christ, on the other uncompromising hostility to its errors and to its political aspirations and intrigues. The question is a double one, and is to be treated ecclesiastically and politically, as the Romish Church is an ecclesiastico-political organization.

No unprejudiced person can deny that it is a Christian church; that it contains a larger number of communicants than any other Christian church; that we are largely indebted to it for our present Christian civilization; that within it have arisen some of the grandest heroes and purest saints the world has ever known; that at the present time there are within its communions of thousands of humble, devoted, self-denying, God-fearing, Christ-loving believers, and that it has been, and is today, a great power for morality and virtue. This point conceded — that it is a Christian church — it remains to say that it is an impure form of Christianity, and its errors are to be antagonized.

The attitude of the Methodist Episcopal Church toward the Roman Catholic Church should be ecclesiastically analogous to its early position toward the Calvinistic churches of New England. While it considered them branches of the Christian church, it still felt its chief mission to be to combat by voice and pen their errors, some of which were regarded as vital as Mariolatry. A vast amount of energy was expended in this direction with most gratifying results. The churches were not demolished. Their theology was clarified. They stand today more virile and aggressive, with an enormous increase of efficiency, because of the change. The mighty Roman Church with its unrivaled opportunities and possibilities will not be destroyed. It will be renovated from within. It will be re-energized and purified by that God whom its adherents reverently, however blindly and mistakenly, worship. It will cast off the errors and delusions that now mar it, and take its place as a potent factor in the regeneration of the world. Encouraging signs of this progress and renewing are everywhere manifest. Agitations which seem the forerunners of new and important revolutions are shaking the venerable church to its centre. Contact with our fresh civilization and our forms of Protestantism are leavening it mightily, and helping greatly in the struggle. Our attitude toward it ecclesiastically should be that of recognition and doctrinal fidelity.

Politically, unyielding, unfaltering, ever-vigilant opposition is the only attitude permissible toward it. As a political force it is alien to our government. It is the servant of a foreign political power, and is pledged to the advancement of that power. Its priests are Romanists above everything else. The claims of the Propaganda are higher than any claims the state can make. It is this dangerous union of the claims of church and state, and the dogma of the supremacy of the church over the civil state, that make the Romish Church a foe to American liberty. Its avowed political creed is to make this a Roman Catholic country, subservient to the Pope; if not by statute, by holding virtual control of its state and general governments.

It is the duty of the Methodist Episcopal Church, in common with all other Protestant churches and good citizens of every name, to resist these encroachments on our liberties. We should not do this as a church, nor by any political organization which would be blinding on its members. This would be an equal interference with personal liberty. But it should be distinctly understood that the Methodists of this country are so alive to the perils that menace us in this

direction, that they will strenuously oppose, at the polls and in every other legitimate way, any men or measures openly or covertly brought forward in the interest of the Roman Church, and tending however indirectly to our political subserviency to the Roman hierarchy.

Romanists in this country claim to be patriotic citizens. Within certain limits they are. Many of them are law-abiding, good neighbors, and worthy members of the community. Their Protestant neighbors fail to realize that back of all this is the sworn allegiance to their church and its political aggrandizement at whatever cost to themselves or their country. An alarming apathy on this subject prevails, from which our people should be aroused by thunder-voices of pulpit and press. I believe this would be accomplished more effectually if the distinction I have indicated between the ecclesiastical and political treatment of the question was brought more prominently forward.

New Bedford, Mass.

Rev. N. T. Whitaker, D. D.

THE Roman Catholic and Methodist Episcopal Churches are recognized antagonists. A Roman Catholic Bishop is reported to have said, "We fear the Methodist Church more than all others in the United States." Methodism has established missions among Roman Catholic as among pagan peoples. Both churches are thoroughly organized for effective work.

The Roman Catholic Church lives largely in the past. It has strong advocates of total abstinence; but the majority of its clergy are not total abstainers, while among its members are included a vast majority of the manufacturers and sellers of intoxicants. It is un-American in its spirit, and one reason alleged in support of its parochial schools as opposed to the public schools is to prevent the Americanization of its children. It sent many brave men into the great civil war; but while it furnished a far less number of soldiers than Protestantism, it also furnished a large proportion of the deserters; and after the Pope had virtually recognized the so-called Southern Confederacy, voluntary enlistments of Roman Catholics into the Federal Army ceased. It holds as true many cardinal doctrines of the Bible, but largely neutralizes their influence by giving equal authority to the decrees of church councils, by declaring that the decisions of its chief bishop, the Pope, are infallible—the "voice of God" when uttered ex cathedra—and that priestly commentaries are of equal authority with the sacred text. It has many devout religionists, but has denied the right of freedom of conscience to the individual, and the bulk of its membership know nothing of vital personal piety. It maintains the temporal power of the Pope and is seeking the political control of the United States.

The Methodist Episcopal Church lives in the present and future—is abreast of the times in all social and moral reforms. It is a leading advocate of total abstinence, and its membership are liable to expulsion if engaged in manufacturing or selling intoxicants. It is intensely American, stoutly defends the public school system, was the first to congratulate George Washington on the success of the American Revolution, sent more soldiers than any other church into the Federal army during the great civil war, with few if any desertions. It holds as true all the cardinal doctrines of the Bible, and that the sacred text is of sole and sufficient authority for religious faith and practice; demands the right of individual freedom of conscience, and is opposed to all efforts by any church to secure political control in this country. It teaches a knowable religion, including conscious justification by faith and sanctification in life.

The Methodist Church must treat the Catholic Church as it would treat any other body of human beings—in the spirit of the Lord Jesus; recognizing and strengthening all that is good in it, denouncing its sins, opposing such doctrines as are not in harmony with the "thus saith the Lord" in His Word, preventing its efforts to obtain political supremacy, and, by preaching a pure Gospel, securing converts through faith in the Lord Jesus and transforming them into law-abiding American citizens.

Lynn, Mass.

#### THE THEOLOGICAL DRIFT IN THE OLD WORLD.

XXI.

Prof. W. T. Davison, D. D.

SOME of the waves which determine "theological drift" are long and their motion is slow. Only by long watching and careful observation can the action and direction of the current be discerned, and even so its character may easily be mistaken. Such a slow movement, however, I think it is possible to discern as regards the relation between physical science and religion. Half a century ago or somewhat more, theology so far predominated that it was able to dictate in more or less haughty tones what science might or might not assert—consistently, that is, with what it considered to be the unquestionable doctrine of Revelation in the physical sphere. For some time past, however, the dogmatism has been on the other side; theology has not only been warned off the territory

of physics, but the representatives of natural science have laid down the law as to what fundamental propositions of metaphysics and theology were or were not tenable, consistently with the ascertained results of exact science.

Signs are now discernible that the

##### Pendulum is Beginning Steadily to Swing Back

again. The indications, though slight, are tolerably numerous; but from among them I select two only, which are the more to be trusted because they are taken from outside theological circles proper. During the last week two books have appeared, one by the Right Hon. A. J. Balfour, the leader of the opposition in the House of Commons, and the other by the late Prof. G. J. Romanes of Oxford, a well-known writer upon Darwinism and scientific subjects generally. Mr. Balfour's volume is entitled "The Foundations of Belief," and deals mainly with the prevailing tenor of opinion among a large proportion of scientific students, which he calls "Naturalism," using the word as virtually synonymous with Agnosticism, or Phenomenalism, or Empiricism. Mr. Balfour does not write as a theologian, still less as an apologist; but none the less he deals very trenchant blows at the dominant system of thought among non-religious intellectual men, according to which it is understood that nothing worth calling knowledge is attainable except by the methods and within the circle of the sciences which deal with phenomena. The insufficiency, the essential irrationality, of the view of the universe which is set forth in the dominant "philosophy" of the day is exposed by Mr. Balfour in a very acute and telling style of criticism. He also shows the practical bearing of the line of argument pursued upon Theism and Christianity, though he stops short of purely theological discussion.

Mr. Romanes, on the other hand, was well-known as a Darwinian Agnostic. He wrote some years ago, though without publishing his name, "A Candid Examination of Theism by Physicus"—a very severe critique of theistic opinions in the light of modern science. An amiable and accomplished man, very influential in Oxford, where he founded the "Romanes Lecture," he was generally understood to represent the prevailing attitude of physical science generally, in repudiating even the elements of a religious creed. He died but a few months ago, in the prime of life, much regretted. It appears, however, that he left behind him certain papers which have been edited by his friend and literary executor, Canon Gore, and these show quite another tendency. It is not to be understood that Mr. Romanes recanted his former beliefs, or that the notes which are now published are the utterances of orthodox Christianity; but they are all the more interesting that they exhibit the slow and steady working back of an acute and able mind towards the regaining of a lost position. Mr. Gore informs us in a note that "The writer of these 'Thoughts' returned before his death to that full, deliberate communion with the church of Jesus Christ which he had for so many years been conscientiously compelled to forego. In his case, the 'pure in heart' was after a long period of darkness allowed, in a measure before his death, to 'see God.' " There could be no question about the uprightness of heart and life of this life-long student of nature, nor about the conscientiousness of the convictions which compelled him to give up belief in Christianity and write severely against Theism. All the more instructive, therefore, is it to watch the processes of mind by which, very slowly, he was returning to his earlier faith; because they are the processes through which, undoubtedly, a large number of Mr. Romanes' contemporaries are more or less perceptibly passing.

To the two examples thus adduced I cannot refrain from adding a passing reference to the life of John Addington Symonds, the accomplished historian of the "Renaissance in Italy," written by an American, his friend, Mr. Horatio Browne. The volume is largely autobiographical in character and is most instructive in its picture of Oxford in the sixties and early seventies—the Oxford which Jowett and Pattison so largely helped to shape, but in which the pupils, as might be expected, went beyond their masters. Mr. J. A. Symonds' history is, however, full of instruction as showing the steady current setting towards Agnosticism among the thoughtful youth of five and twenty or thirty years ago, and—one may hope—the no less steady current setting back from it, under fuller light and happier auspices.

These remarks would not be worth very much, if they simply meant that fashions are changing. Fashions do change, as we

all know, in philosophy as well (if not as often) as in ladies' bonnets. But changes of mere intellectual fashion, though they have their significance, are superficial, not deep-sea currents. The change to which I am now referring springs from

##### A Fuller Comprehension of the Limits of Scientific Method.

and if it proves to be wide as well as deep, it may result in further changes as marked as would be a relaxation of that hard and bitter frost which is just now affecting this country and enabling us to understand the meaning of a temperature of forty degrees below freezing-point. Naturally, it takes at least a generation for this pendulum to swing before it begins to turn. Men have been more or less intoxicated by the achievements of science, and those who have persistently preached the doctrine of its limited character and circumscribed methods have spoken to deaf ears. If the best and most thoughtful votaries of physical science are beginning to make the transition made by Mr. Romanes when he passed from "A Candid Examination of Theism by Physicus" to his "Candid Examination of Religion by Metaphysicians," we shall see what we shall see. Of course there have always been many religious men of science as there have been scientifically trained theologians, but it is matter of common observation that deep religious feeling in minds shaped by scientific method has been the exception rather than the rule. If now at length the tide has begun indeed to turn, and the simple statement of Romanes that it is "reasonable to be a Christian believer" becomes general among highly-trained minds like his, and this leads on, as in his case, to the activity and habit of true faith and readiness for Christian service, what a transformation in church and world would soon be witnessed!

This article undertakes no such prophecy. One swallow does not make a summer, and the causes of religious unbelief are many and various. But all who read carefully Mr. Balfour's able and even brilliant book will have the opportunity of seeing how the prevalent Agnosticism strikes an acute and thoughtful man of the world. Mr. Balfour's mind is naturally skeptical—in the better sense of the word. His "Defence of Philosophic Doubt" showed that as a young man he could penetrate sophisms and was not easily to be led astray by the *idola theatri*, the current conventionalisms of philosophical schools. His last work applies an unsparing analysis to the received tenets of Naturalism. He shows how essentially irrational are the views of the universe put forward by those whose fundamental maxim is that man has no knowledge of anything beyond phenomena. He exposes assumptions which this moment are doing more harm to religious belief than it would be easy to express. "Without any preliminary analysis, nay, without any apparent suspicion that a preliminary analysis was necessary or desirable, they"—the word includes all who occupy Mr. G. J. Romanes' earlier position—"have chosen to assume that scientific beliefs stand not only upon a different, but upon a much more solid, platform than any others; that scientific standards supply the sole test of truth, and scientific methods the sole instruments of discovery." The first, at least, of these statements is taken—it is not?—as a kind of axiom in this year of grace 1895; if it is to be questioned, will not the sky fall, or the world come to an end, or, in other words, physical science be compelled to surrender her supremacy? No thoughtful religious man wishes to disparage science of any kind, or use reason to slay reason, were

that possible. But, as Mr. Balfour points out, it is not science that he is attacking, but a false theory of science which has come to be identified with knowledge itself, to use its sacred name and claim its privileges, though it has not the shadow of a right to the position. Science does not teach that "scientific standards are the sole test of truth," or that "scientific methods are the sole instrument of discovery." By the very hypothesis, it cannot. That is to go beyond the limits which science marks out for itself; and the attempt is only made by the professors of a false "philosophy" of science, or false theory of knowledge, whose axioms have been taken for granted and imposed upon many under the authority of that true science, which all men should de-light to honor.

These are commonplaces. They are, among thoughtful religious people who have considered the subject. But teaching diametrically opposite to this is commonplace in too many scientific circles. And for a statesman, with no brief for theology, pursuing lines of thought which in some respects cut right across the grain of the ordinary theological mind, to tear away by remorseless reasoning these assumptions of current Naturalism and show the essential unreasonableness of what so many have been in the habit of regarding almost as scientific axioms, is a new, and may prove a very significant, feature of our time.

I had intended sketching in outline Mr. Balfour's argument. But it is probably unnecessary, as the book will be read on both sides of the Atlantic; and, if it were ever so desirable, the editor of this paper would certainly pronounce it impossible for me to attempt it at this point. The end of the present article will, however, be answered, if it set a few readers thinking concerning the signs and character of the reaction which has been all inadequately described.

Handsworth College, Birmingham, Eng.

#### THE AFRICA MISSION TRAINING-SCHOOL.

Bishop John M. Walden.

**I**N a lecture on "Africa and its Evangelization" I speak of the relation of the overthrow of American slavery to the future of that remote country. While corresponding secretary in the Freedmen's Aid work, during the five years following the emancipation, I frequently declared my belief that the liberation of the slaves, the master war-measure, would have an important relation to the evangelization of the Dark Continent. With this in mind, and having had ample opportunity to study the progress of religious and educational work among the Negroes of our country for thirty years, I have watched for the development of a missionary spirit among them in behalf of the people of Africa. As yet its manifestation has been slight. Dr. George L. Patten, a pupil in the Africa Mission Training-school, a graduate of the normal department of the Central Tennessee College, Nashville, Tenn., and of the Meharry Medical department of that school, now a medical missionary in Liberia, stands almost alone in the work to which she is devoted. Scarcely a preacher or teacher educated in our schools or in any other in the South, has joined her; not many have as yet indicated a desire or conviction in the matter.

There are causes for this. The millions of freed people, coming out of slavery without a knowledge of the alphabet, penniless and rootless, had to be educated and elevated before they could help others. Because of the demand upon our schools for teachers and preachers for this home field, comparatively little has been done to awaken a missionary interest in behalf of Africa either in our churches or in our schools in the South. Even in the North little is heard of our oldest mission. Since William Taylor was elected Missionary Bishop of Africa, in 1864, the financial reinforcement of the work in Li-

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beria has been meagre, although he avowed his readiness to administer it in harmony with the missionary plans of the church. It is less than eight years since the Africa Mission Training School was opened in a small way in the Central Tennessee College, and it has not had the means for adequate development. Only two years since Rev. W. F. Stewart began a movement at Gammon Theological Seminary for the dissemination of missionary intelligence. These latter movements indicate the dawn of a new era here, while the partition of Africa, mainly by England, France, and Germany, is opening that continent to the free and safe access of missionaries.

The Africa Mission Training School at Nashville has interested a goodly number of the students in other departments of the college in the study of Africa, but Dr. Patten was its first-fruits in preparing missionaries for the far-off field—doubtless the agent-courier of an evangelizing host. This school has inaugurated a movement that will hasten the evangelization of Africa. Two years ago, when the very property needed for this school was thrown upon the market, the Freedmen's Aid and Southern Education Society, in view of its debt, could not make the purchase, although every member of the Board saw that the property was almost indispensable. To meet the emergency I became responsible for the purchase-money—\$18,000, and the interest (\$1,000) on the whole amount per year until paid. I had faith that the church would furnish the means in time, but because of the financial condition the enterprise has not been publicly urged. Now \$6,000 must be provided before I start to our East Asia missions in May; hence this appeal. Many desire to aid in redeeming Africa, and the glad day will be hastened by preparing those who are called to carry the Gospel and a Christian civilization to that Dark Continent. Send a cash contribution or a subscription to Rev. Sandford Hunt, D. D., New York, or to Rev. Earl Cranston, D. D., Cincinnati, Ohio.

#### "SWING LOW, SWEET CHARIOT."

Car-Wheel Tourist.

THE good angels are near the earth in Mis- souri. Wing the word well! Send it wide! Tell it in all the States; mention it in the streets of Washington. If the Methodists were the first to divide the country, they will be first to make it one. Benjamin Butler, in "his book," declares that he based his first prophecy of trouble between the States on the troubles among the Methodists.

Many symptoms recently have indicated a revival of interest in the Union, one and inseparable, now and forever. The dispersion of dis- putants from the nation's Capitol has not been least among the many messengers to notify the nation of the coming solidarity. The South was severest in overthrowing the tables of the money-changers and in driving the buyers and sellers from the "house of the law and of the lawgiver." The young man was from Alabama who cut-Herodod Herod in his notorious panorama, "If Christ came to Congress."

The long trains of granaries and storehouses labeled with New Testament messages and heartful benedictions which roiled over the savannas, during the winter, from Louisiana, Alabama, Georgia and the Carolinas, hurrying away to the peeled and scattered Nebrascans, have shown how much better the hearts of the Southern people can reveal themselves to be than when their passions were roused to send these same people, but then pioneers, the Kansas-Nebraska Bill.

Have not the New England cities been crowded during long months with messengers from many a State in the South, promising men and mills such cordial welcome as they have never known before, if they will but come with them to their sunnier skies and broader acres, made richer far by the blessings of God?

The war is surely over. We are coming to be a better people. We will stand for better things and a better future.

When the thirteen colonies began to feel the pressure of British rule, they placed upon their banners a rattlesnake cut in thirteen pieces representing the thirteen colonies, with the motto, "Join or die." When these colonies became more united in their purposes of resistance to British tyranny, they placed upon their flag a well-formed rattlesnake in the attitude of about to strike, with the motto, "Don't tread on me." Dr. Franklin, seeing this emblem, wrote as follows:—

"On inquiry and from study I learned that the ancients considered the serpent an emblem of wisdom; and, in some attitudes, of endless duration. Also that countries are often represented by animals peculiar to that country. The rattlesnake is found nowhere but in America. Her eye is exceedingly bright and without eyelids—emblem of vigilance. She never begins an attack and she never surrenders—emblem of magnanimity and courage. She never wounds even her enemies till she generously gives them warning not to tread on her—which is emblematical of the spirit of the people who inhabit her country. She appears apparently weak and defenceless, but her weapons are nevertheless formidable. Her poison is the necessary means for the digestion of her food, but certain destruction to her enemies—showing the power of American resources. Her thirteen rattles, the only part which increased in number, are distinct from each other, and yet so united that they cannot be disconnected without breaking them to pieces—showing the impossibility of an American republic without a union of States."

But when General Burgoyne surrendered at Saratoga, there was flung to the breeze for the first time a better flag; it was the Stars and the Stripes. The stars of the flag represented the idea taken from the constellation Lyra, which signifies harmony. The blue of the field was taken from the banner of the Covenanters

of Scotland, likewise significant of the league and covenant of the united colonies against oppression, and incidentally involving vigilance, perseverance and justice.

The good angels in Missouri—what of them? I am writing in the little Western city of Fayette, the seat of the Central College of Missouri and Howard Payne College—the one for young men, the other for young women. These are the great schools of the Methodist Episcopal Church, South, in Missouri. Here that John C. Calhoun of the South Church, Bible defender of American slavery, Dr. W. A. Smith, limped as he walked, but struck straight out from the shoulder as he fought. No fighter of the church fought harder or longer or more than this doughty champion of the "lost cause." His book is his monument. The weeds are grown clear over it. He builded a beginning on which Bishop Marvin later reared a better structure in the noble building and school overlooking the city. This likewise was the home of Bishop Hendrix, who is one of the Bishops of the Church South whose face is toward the dawning of the morning. He has a sister, an elect lady, living here now, who is the wife of the leading layman of the church. He is a strong supporter of the College. The venerable mother of the Bishop also resides in the city. Dr. Hendrix was president of the college when elected Bishop. Dr. Hammond, a native of Georgia, but a graduate of Drew Theological Seminary, is the able and accomplished president now. He is a noble-looking man, and as noble as he looks. Professor Bond, nephew of Dr. Thomas Bond, one time editor of the *Christian Advocate*, has the chair of mathematics.

The Central Missouri Conference of the Methodist Episcopal Church has just closed its session here. The Conference consists of the black preachers of the church in Missouri. They are white, too, for it's only their outside color which is black. Bishop Foster has presided. When it was made known that this Conference was coming here, the Methodist Episcopal Church, South, voted to put their beautiful brick church—Centenary Chapel—one of the best church edifices in Missouri, at the disposal of the Conference for all their anniversaries and Sunday services. There were some votes against it naturally, but the minority was small and submissive. The president of the college insisted on the privilege of entertaining Bishop Foster, who had been his professor during his entire theological course.

The tender and affectionate esteem of the tall president for the venerable Bishop was so marked as to make all Methodists everywhere grateful to him. Professor Bond and Mr. Davis, brother-in-law of Bishop Hendrix, vied with the president in courtesies to all the official visitors. The large church, which will comfortably seat more than a thousand persons, was filled to overflowing at every service. At first the students and other white persons who chose to attend the meetings occupied seats in the gallery, while the black people filled the body of the church. It was curious to note how suddenly matters had been reversed. This did not continue long. As the black people grew accustomed to their new relations, and the meetings increased in interest, no meter and bounds were set to caste or color. The great organ was played by the white organist, and once or twice the white choir assisted to sing, but the music of the black people soon captured the white people, and request after request came up to the pulpit for the song to be repeated. The echoes of the music during this Conference will sound in my ears, if I may keep them open so long, a thousand years. We wept and joined in the shouts of the preachers until white was black and black was white. The white congregation asked for "Better Farther On" to be repeated at every service, and "Roll, Jordan, Roll," took turns with "Swing Low, Sweet Chariot."

Great congregations filled the church three times on Sunday. Bishop Foster, who preached at the St. Louis Conference the preceding Sunday, was wearied with his Conference work, and insisted that a member of the New England Conference who "chanced to be here," preach for him on Sunday morning. Some wicked or mischievous persons, bent on breaking up the Sunday meetings, found entrance to the building late Saturday night, and covered the new carpets with cayenne pepper; parts of it were found in some parts of the house. It was discovered, however, by the sexton, and prompt measures were taken to remove it before the services began. Notwithstanding the carpets were drenched with water, the people were greatly annoyed. It was difficult to suppress the sneezing and coughing. "The town was indignant," and the officials of the church of-

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fered a reward of \$100 to secure the person, or persons, who committed the offence. The sermon on Sunday night was preached by Dr. E. W. S. Hammond, of the *Southeastern Christian Advocate*. Had the lights gone out, no one would have known he was black. Never was he more chaste in his speech, beautiful in his spirit, and eloquent in his preaching. That night can never be forgotten in Fayette.

The white people generously aided the black people to entertain their guests; great quantities of supplies were sent to them gratuitously. Let this be the beginning of the new era! Let Missouri, the "Great Pennsylvania of the West," be first to make us brothers. Let us put away the war banners from the churches as we have from the State. Let no serpent be there. Let us not put brothers away because they are black. Remember, we are called to be saints—not in the calendar, but in the communion of manful men. If union which is Christian—and among Methodists that will have to be "organic"—rested with Central College, the good angels would soon visit us East and South and North. "Swing Low, Sweet Chariot!"

**A Farewell to Prof. O. A. Curtis.**

**A**T the regular weekly prayer-meeting of the School of Theology on Tuesday evening, March 26, Professor Olin A. Curtis, by special request, took charge of the services and preached a sermon of singular power and beauty on "Keeping the Faith." As it was known that this would be Dr. Curtis' last public service in the School before his departure for Europe, the president, Dr. Warren, and other members of the faculty, besides Dr. G. M. Steele, of the board of trustees, a long-time friend and former teacher of Professor Curtis, were present.

At the conclusion of the religious exercises, Dr. Curtis was presented with a beautiful gold watch as a testimonial of the personal esteem of the students. An informal reception to Professor and Mrs. Curtis followed. His associates in the faculty have sent Dr. Curtis the following minute:—

"In consideration of the resignation of our esteemed colleague, Professor Olin A. Curtis, and his early departure for further study in Europe, we desire to record our appreciation of the valuable service which he has rendered to the School during the six years of his occupancy of the chair of Systematic Theology.

"We have constantly admired his deep Christian sincerity, the vigor and breadth of his intellectual life, his profound interest in the spiritual and social movements of our time, his masterly sermonic gift, and, with all and under all, his whole-hearted devotion to the work of his department. We have found it difficult not to envy at once his ability to win the love of his students and to impart to them a good measure of his own enthusiasm for the great truths of the Christian system.

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"Similar resolutions expressive of affectionate appreciation for Dr. Curtis were unanimously adopted by the students.

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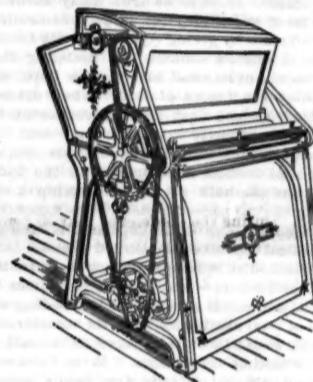
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Cotton must be planted, picked, ginned. It always has been, and probably always will be, planted and picked by hand, but it is absolutely impossible to gin it otherwise than by machinery.

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The Company has offices in Boston and New York, and are now offering a limited number of shares, to which, with the greatest confidence, they call the attention of investors. A Hand Machine and also a full-sized Power Gin can be seen in operation. For full particulars address,

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## The Conferences.

### N. E. Southern Conference.

Providence District.

The widening of Washington Street in Providence has necessitated the demolishing of a number of buildings, among which is the first church edifice erected by the Methodists here. It stood on the corner of Washington and Aborn Streets and was built in 1816. It was occupied as a church till Jan. 1, 1822, when the present edifice on the corner of Chestnut and Clifford Streets was completed on a piece of land given by Daniel Field, Esq. In this church the New England Southern Conference holds its session this year. The house just demolished was sold and was occupied as a dwelling house. Methodist services were held in private dwellings and in the Town House until about 1812, when a small building now or recently standing on Middle Street was hired and used for Sunday services three or four years. The church organization was effected in 1798 by Rev. Joshua Hall; but it is stated that the sacraments of baptism and the Lord's Supper were first administered by Rev. J. Snelling, in 1801. No doubt the walls of the old building just destroyed echoed and resounded with the songs and shouts and prayers of the little but despised company that worshipped there in the early part of the century. They sing now the new song in better and grander habitations.

The revival services conducted by the pastor of the Mathewson Street Church, Rev. M. S. Kaufman, running through January and three evenings a week through February, were exceedingly profitable to the membership of the church and resulted also in the conversion of 25 persons. At the closing service 70 testimonies were given with joyful promptness. There is now more spiritual energy and activity in the church than there has been for many years. One encouraging feature of the revival was the earnest co-operation of the official board — nearly all taking an active part in the services. There has been much sickness in the church this winter, which seriously interfered with all branches of church work. The new building absorbs much attention. The committee expects the plans and specifications to be completed very soon. The pastor's return was requested by an enthusiastic unanimous vote by rising. A delightful feeling of harmony prevails here and the church is doing an excellent work.

At Wickford, on Sunday, March 17, 2 were baptized by sprinkling and 5 by immersion. These seven were likewise received on probation and one by letter. This makes a total of 45 received this year. Four infants and 14 adults have been baptized. The church during the year has received several generous gifts, which have placed it on a good financial foundation: \$684 were given for old indebtedness, \$2,000 for a parsonage, and \$1,500 (its income) bequeathed by a resident not a member of the church. Beside this, for incidentals about \$300 have been raised, and \$80 for benevolences. The probationers number over 50 per cent. of the membership. Rev. W. D. Woodward, pastor.

Our Swedish church in Newport has enjoyed a good year. Many souls have been saved during the winter at extra and regular meetings. Sunday, March 24, 7 persons were received on probation. During the Conference year 30 persons have been received into the church in full and on probation. The church is in an excellent condition in every way. The missionary and Conference collections will far exceed those of last year. The pastor, Rev. Charles Paulson, is unanimously invited to return. X. X. X.

### Norwich District.

Rev. O. W. Scott received 9 persons into full connection in the church at Willimantic, Sunday, March 24. The theme of his sermon was "Life." He has been delivering a series of Sunday evening discourses on the parables. A review of the work of the church during the year was given at the morning service, March 31. It has been a season of growth. Recently 13 have been received to probation and 2 by letter.

Bishop J. M. Walden has spent the last week within the bounds of the Conference, visiting the churches, meeting official and private members, talking with the pastors, preaching and giving addresses, and making himself acquainted with the work. Norwich was thoroughly examined regarding the proposal for consolidation, and the result will be known when the appointments are announced. New London was visited, and an informal reception held at the parsonage. Friday evening the people of Westerly had the pleasure of greeting him, and then he pushed on to Providence, spending Sunday there among the churches. Monday, in Boston, he gave his address on Africa and its missions. Tuesday evening he gave the address at the Epworth League meeting at Conference in Chestnut St. Church, Providence. Everywhere he has received a cordial welcome from the people and won a warm place in their regards. He impresses the laymen with his eminent ability in transaction of business and estimation of men. His presidency of the Conference is looked forward to with pleasant anticipations. Y.

### New Bedford District.

New Bedford, Allen St. — This church has enjoyed a year of prosperity, notwithstanding embarrassment occasioned by the suspension of business during a part of the year, in which many of their people were engaged. More than 40 persons have expressed the purpose to lead a Christian life, and over 60 have united with the

church either on probation or in full membership. The current expenses for the year have been fully provided for, in addition to \$250 which has been raised and expended in improvements. The pastor, Rev. C. S. Davis, has received a unanimous invitation to return for the third year.

**Fairhaven.** — Rev. G. A. Sisson, pastor. Special revival services were recently held, and, though under adverse circumstances, they were not without good results. Eight conversions and 7 received to probation during the year are reported. This is a growing town. Its fine location, its excellent public library, and its magnificent town hall — both a gift to the town by Mr. H. H. Rogers, whose summer residence is here — and its easy connection by street-cars with New Bedford, make this a very desirable place of residence. The church sees the importance of keeping pace with the town in its progress.

**Wareham and East Wareham.** — The revival of the past winter has been more general in its effects than any which has visited the town for many years. In the two parts of the charge 70 conversions are reported and 67 have been received to probation. The pastor, Rev. C. H. Waiter, has had very efficient assistance in this work from Sisters Reed and Williams, of Worcester.

Rev. R. E. Schuh, of Cottage City, recently delivered a very interesting and instructive lecture in Allen St. Church, New Bedford, on "Movements in Plants." This was Mr. Schuh's second lecture in New Bedford this winter.

The many friends of Robert C. Brown, of St. Paul's Church, Fall River, who entered upon his eighteenth year a few days ago, will be glad to learn that he has recovered from his recent severe illness, and is again found in his place in the church, not only on the Sabbath, but at the week-night service also.

The presiding elder desires, through this correspondence, to express his grateful appreciation of the many kindly words and good wishes which have been uttered by quarterly conferences and individuals as he draws near the close of his term of office. He only wishes that a more efficient man may be appointed as his successor, and that he may be received with the same hospitality and consideration which have lightened the burdens and cheered the heart of the present incumbent.

N. B. D.

### New England Conference.

**Boston Preachers' Meeting.** — Dr. Raymond, of Wesleyan University, gave a fine address on "The New Departure in Education." Bishops Walden and Vincent were present. No meeting next Monday. Monday, April 18, Dr. Brodbeck will preach before the meeting.

### Boston South District.

**Boston, Tremont St.** — Dr. and Mrs. Ramsay were tendered a reception by the church, Thursday evening, March 28. A great throng of parishioners attended, thus showing the affectionate regard in which their retiring pastor and his good wife are held. Letters were read from a number of ministers regretting their absence. Mr. Joshua Merrill served as master of ceremonies. Addresses were made by Drs. Brodbeck, and Taylor, Prof. Bowe, and Dr. Miner of the Universalist Church. During the evening Mr. Merrill presented Dr. Ramsay with a bag of gold coin, in the name of the Tremont St. Church. Dr. Ramsay was surprised by the gift and was too much overcome to return his thanks and gratitude in more than a few plain and simple words. The entire city parts with Dr. Ramsay with sincerest reluctance.

**Swedish Church, Boston.** — Dr. J. H. Mansfield held the fourth quarterly conference, March 24. The reports showed an advance in all departments of work. Over fifty conversions have occurred during the year. The congregation and members have increased. It was unanimously voted that the pastor, Rev. H. Hanson, be returned for next year. After the quarterly conference the presiding elder preached to a full house, and he expressed his desire to see the church edifice completed. Last week a meeting was held every evening, and sinners were saved.

**Franklin.** — An interesting entertainment, consisting chiefly of experiences related in rhyme, called out a large company of people on a recent evening.

**Holliston.** — Holliston is one of the oldest, and also one of the most conservative, churches in the Conference — not easily moved, but, nevertheless, ever striving for higher attainments. She has a precious heritage in the memory of such men as Revs. I. M. Bidwell, A. D. Sergeant, L. C. Matlack, L. R. Thayer, J. H. Twombly, D. Steele, A. F. Herrick, David Sherman and others of like character who have faithfully served her. This church stands among the very first, in proportion to numbers, in her benevolent contributions. A deep religious interest has prevailed all winter. A goodly number have sought the Lord, are rejoicing in a glad Christian experience, and have been added to the church. One of the marked characteristics of this church is the unusually large number of aged people connected therewith. At a reception tendered these honored members in the fall, there were thirty-seven who sat at the tables whose average age was seventy-two and a fraction. Rev. John Biram, of the New York East Conference, has bought one of the best farms in the vicinity and expects to take up his abode here permanently at the conclusion of the present Conference year. The pastor, Rev. H. G. Buckingham, is unanimously invited to return for a third year.

**Boston North District.**

**Cambridge.** — Dr. B. P. Raymond, president of Wesleyan University, preached in Epworth Church, and Bishop Vincent at Harvard St., last Sunday.

**Broadway, Somerville.** — The past Conference year has been pre-eminently successful on all lines. The net gain to the membership has been 67. All bills, including arrears from last year, have been paid, and the church closes the year entirely clear of debt as to the current expenses and with some money in the treasury. The benevolences have all been taken, with an advance of \$100 over any previous year. Souls have been saved and the spiritual tone of the church is good. The opportunity for another year is excellent. Rev. C. M. Hall, pastor.

**Watertown.** — The new Methodist church at Watertown is beginning to approach completion so far as construction is concerned. The interior finish is now being put in place. The main auditorium will be finished in red birch, the remainder in North Carolina pine. Both will be finished in the natural wood. Though the building may be completed at an earlier date, it is not likely to be dedicated until September. The edifice will rank among the finest Methodist church buildings in New England. The pas-

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## LIKE EGGS.

"What are these eggs marked 25 cents a dozen?" asked the purchaser.

"Those were all laid this morning, sir," the dealer replied.

"What are those marked 20 cents a dozen?"

"Those were brought in from the country, sir; fine, fresh eggs," replied the dealer.

"What are these marked 25 cents a dozen?"

"Those are Canadian eggs — nice fresh Canadian eggs. They come down in crates."

"Oh, yes, I see," said the purchaser. "But now what are these eggs marked 9 cents a dozen?"

"Those," said the dealer with a slight hesitation, "well, those — is — JUST EGGS!"

The purchasing public has recently had a counterpart of this story in the prices of Morris chairs. A Morris chair has been advertised at a figure which corresponds to the eggs at 9 cents a dozen. It was "just a chair." There was absolutely no possibility of its withstanding any wear.

Meanwhile we are having an immense sale for our Carved Morris Chairs. Here is a new pattern just completed. It is a study in beauty. Every detail is harmonious. Such a chair will last a lifetime, and the frame will age as richly as an old painting.

We carry a great variety of Morris Chairs of all grades and prices.

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## The family.

### "I SET MY DOOR AJAR."

Louise Dunham Goldsberry.

I set my door ajar;  
So sure of heart, with song for feast  
Held to my happy lips,  
As fair Lord Death leaned o'er the floor:  
O friend! I go to court to meet the King!  
Lend me thy one sweet flower  
For love-gift unto Him!"  
Soft was his voice as kiss of dream  
In careless sleep; and shone his robes  
As moonlight on a snowy sky;  
I fled and barred the door—  
So sure of heart—and laughed him by:  
Nay, nay, Lord Death! my one sweet flower  
Is over-young to go so far  
From mother-breast!"  
Oh, I laughed—poor I—so sure of heart!  
A fallen star  
Left stair of fire swung down the night,  
And fair Lord Death, with wide wings  
folded,  
Climbed the skies,  
And bare from me my one sweet flower  
For love-gift to the King!

### A HUSK.

I take it in my hand,  
A form whose use is o'er,  
Cast off by the ripe soul,  
That needed it no more.

A withered, worthless thing,  
The mocking whirwind's scorn—  
Would God have cared to fashion it  
Except to shield the corn?

—MARY F. BUTTE, in *Youth's Companion*.

## 'Thoughts for the Thoughtful.'

Teach me, then,  
To harmonize the discord of my life,  
And stop the painful tangle of these wires.  
That is a task impossible, until  
You tune your heart-strings to a higher key  
Than earthly melodies.

—Longfellow.

Watchfulness and prayer are inseparable. The one discerns dangers; the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful. —Alexander Maclaren, D. D.

To keep from murmuring, from rage, from despondency, from unmerry perplexity, is the thing I have to contend with—to go on peacefully, merrily, hoping against hope, and aquiescing in all these changing and complicated tests; not seeking relief by going to Egypt for help, or to that king Jareb, who is only a heathen scamp after all. To expect to be free from these or similar trials would be to wish the course of Christian life to be other than the Bible represents it to be. Why am I thus? Why, for more reasons than thou canst conceive of; for everything blessed and good, and perfect and permanent. Good even now; good, because strength is made perfect in weakness; good, because a true man rejoices to contend and endure, and does not look to ease and rest as the highest good. —James Smetham.

Do you ask which is the happiest life? I say, from my heart, a consecrated one; be it "in the world" (so called) or out of it, in highway or byway, as God wills, still a life consecrated to a service better, higher, sweeter than that of self-enjoyment or self-success. We all want to be happy. We all seek personal joy as an instinct. Surely God meant it to be thus when He made us. Yet no less He has set the deepest sources of joy outside of self-indulgence—in love, obedience, devotion, duty. It may seem a hard word, the last; it has a chilly sound. Yet no less it claims and possesses us more and more as our days go on. Impulse, desire, idolatry, aggressive selfishness—one by one we lay them down. We drop our weights as we go upward. Lo! the cross, that we call Duty, changes to our crown. —Mary Clemmer Ames.

What of the deed without the dream? A song left of its music, and a scentless rose. Except the heart outsoar the hand, the throng Will bless thee little for thy labor-throes.

The dream without the deed? Dawn's fairy gold,  
Paled, ere it wake the hills, to misty gray.  
Except the hand obey the heart, behold,  
Thy grieved angel turns his face away.

—KATHARINE LEE BATES, in *Lippincott's*.

People admired that beautiful eclipse of the moon—observing that it did not disappear, but shone with a dim, red, diminished ray. In its eclipse the moon received some of the light of the sun, the rays of which were repeated by our atmosphere; but the most of the light which rendered it visible was the earth-shine, the reflection of the sun's rays upon it from the surface of the earth. It is just the same in spiritual light. The light of the spiritual sun falls upon a fine Christian, and he shines with the mild but beautiful ray of the full moon. The non-Christian shines also, or may; but he receives light, not directly from the sun, but only what is reflected upon him by his Christian surroundings. The moon, eclipsed, was beautiful, as a non-Christian character may be, but it gave no light—or very little. As the full-orbed moon in the full light of the sun is to the eclipsed moon in the light of the earth, so

is a full-orbed Christian character in the light of God, to the eclipsed human character in the light of man.—*Interior*.

An old missionary seal bore the representation of an ox standing between a plough and an altar, with the legend, "Ready for either." The meaning was that the missionary of Christ must be ready either for toil and service, or for sacrifice on the altar, if that should be the Lord's will. That was the spirit of St. Paul. He was ready for life, if Christ so willed; for life to the very extreme of self-denying, self-consuming service, if that were the call; for life in chains and in dungeons, if the Master led him to such sufferings. Or, he was ready for death, if by dying he could best glorify his Lord. This is the only true spirit of one who would follow Christ faithfully and fully. Whatever the call of the Master may be, the instant answer of the servant should be, "I am ready. I am able." —J. R. MILLER, D. D., in "The Building of Character."

God sees in us the possibility of becoming like the great cedars, full of shade and comfort and fragrance for every weary and tired brother or sister who passes our way. There is only one way to be sure that the garments will smell sweet, and that is to give them an abundance of heavenly sunshine. How soon Lebanon, with its great cedars, would have been covered with moss and mold and unwholesome vapors, if the sun had ceased to shine upon it! So only the sunshine reflected from the face of Jesus Christ can keep fresh and sweet our human lives. A visitor went one cold day to see a poor girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not pleasant without, and in many ways was very cheerless within. Poor girl! she seemed to have very little to cheer and comfort her, and as the visitor entered the room, the first thought was: "If she had only a sunny room on the south side of the house!" Thinking of this, her visitor said: "You never have any sun; not a ray comes into these windows. Sunshine is everything. I wish you could have a little." "Oh," the young girl answered, "my Sun pours in at every window, and even through the cracks. All the light I want is Jesus. He shines in here, and makes everything bright to me." And no one could doubt her who saw the sweet smile of happiness on her upturned face. Yes! Jesus, the "Sun of Righteousness," shining in, can make any spot beautiful and any home happy. —LOUIS ALBERT BANKS, D. D., in "Heavenly Trade Winds."

## Professions and Occupations For Women.

### II.

#### JOURNALISM.

Miss Frances J. Dyer,  
Associate Editor *Congregationalist*.

**A**MONG the essentials requisite for success in journalism good health takes the first rank. Though a woman understands all mysteries and all knowledge, and has not health, she is nothing in the newspaper race which makes excessive demands upon one's vitality. "Surely, not more than teaching!" cry the pedagogues in a chorus. "Think of the nervous strain to which we are subjected, and how we are compelled to give of ourselves day after day, as well as to impart instruction." I admit all the wear and tear which come from daily contact with dull or disagreeable pupils, all the friction involved in one's relation to committees and supervisors who often have pet theories to foist upon teachers whom they regard as mere machines; yet these disadvantages are offset by short hours of service, long vacations, and a comparatively regular life.

But the young woman who elects to engage in newspaper work usually begins her novitiate as a reporter, and literally knows not what a day, or an hour, may bring forth. She may be delegated to write up a cattle show or a church conference, a brilliant wedding at the Back Bay or a boisterous row at the North End. In the accomplishment of these duties she needs a physical organism superior to exposure to all sorts of weather, a digestion that recoils not from cheap lunch counters or the omission of meals altogether, and a nervous system that is servant, not master.

Moreover, she must study how to conserve this precious gift of health. Let her realize that her calling will subject her to irregular hours for eating, sleeping and working, to say nothing of the tax upon her emotions by quick transitions from scenes of mirth to sights of horror, and she can learn to adjust herself to the situation in the same way that physicians conform to the irregularities incident to their profession. Let her cultivate the habit of resting whenever a pause does come in her busy life, whether it be noon or midnight. If she can imitate the Chinese in the matter of sleep so much the better. A modern writer says of the average Chinaman, "With a brick for a pillow he can lie down on his bed of stalks, or mud bricks, or rattan, and sleep the sleep of the just with no reference to the rest of

creation." In like manner the young journalist should be able to roll herself in an ulster, take her "Boston bag" for a pillow, and secure a nap in the cars or a noisy railroad station.

Let her not begrudge money spent for keeping up bodily repairs. The expense of Turkish baths, massage, and all the modern appliances for refreshing the physical system proves, in the long run, a wiser investment than the payment of doctor's bills. These remarks apply chiefly to work on daily papers, which make greater drafts upon one's vitality than the weeklies, but are pertinent to all forms of journalistic service.

Entering the realm of intellect, the first qualification for success is the news instinct. She may be as learned as Minerva, but it will avail her nothing unless she knows how to apply her knowledge. She must have a lively interest in all the movements of the day and be able to "say with Terence, "Nothing human is foreign to me." A college education is desirable, but not necessary. Everything she possesses in the way of mental equipment will be of service. While obviously impossible to be familiar with all topics, she must understand the art of getting facts from others and from books at short notice. Life in a newspaper office seldom allows time for leisurely research in libraries, but the trained journalist is familiar with the names, at least, of leading authorities in most departments of learning and becomes skillful in consulting their works. One who is slow in mental processes may succeed as an author, but never as a reporter or an editor. These callings demand nimbleness of thought quite as much as versatility of expression.

Add to this triple equipment of bodily vigor, average intelligence, and an instinct for news, the qualities of courage, cheerfulness, and a willingness to subordinate personal plans to the interests of the paper with which she is connected, and there are few obstacles in the pathway of success. Let her avoid, however, asking any favors on the ground of being a woman. In the law of newspaper life there is "neither Jew nor Greek, male nor female." The quality of one's work and fitness for the task, not the accident of sex, determine pay and promotion. Another snare to novices is supersensitivity. The girl who bursts into tears when the relentless managing editor draws his blue pencil through her prettily-turned sentences would better "go to a nunnery" at once. By the thorny road of criticism she will acquire that condensed, terse style of writing which is another requisite in her art.

The toll is unremitting, but varied. Vacations are few and short, but there are professional outings from time to time which combine recreation and business in most agreeable fashion. The pay, except in the higher ranks, is only moderate, but there are profits in opportunities for social culture and mental growth which cannot be measured by money values. And few callings yield richer returns in friendship; for, in addition to the wide circle whom she meets personally, the newspaper woman gains many warm friends through correspondence. All these influences acting upon her character touch it to finer issues, making her more tolerant, broad and womanly. Hence, if one desires a place in the world where her faculties may expand into generous growth, where she may come into inspiring touch with humanity, and where she may wield a noble influence for good, there are few openings more attractive than journalism, especially if it be her good fortune to be connected with a religious weekly.

Boston, Mass.

### "QUIETING POWDERS."

**D**ID you see that item in some paper or other, this week, about a society—perhaps it was a King's Daughters Circle, or a W. C. T. U., something of that kind—that sent boxes of quieting powders to the invalids within their reach?

Aunt Ray asked the question of a young girl who was sitting against the pillows on the end of the sitting-room couch with her feet stretched out before her, and a slipper of alarming dimensions upon one of them.

"No, I don't remember it. What an insane idea! How did they know what would be good for different people? The doctors were after them soon, I venture to say."

Beth said it in a querulous tone. She had a sprained ankle; it was very painful; but, what was worse, it compelled her to utter inactivity, and she was a healthy girl of eighteen. She did not mean to be cross, but she did find it hard to be patient, and she had taxed Aunt Ray's ingenuity to a

considerable degree to find occupation for her hands and head.

She was tired to death of reading, and there wasn't a new thing to read, anyway; she had replied to all her letters; she wouldn't poke that crochet needle through that wool again for anything but a sound ankle; it rained today, and not one of the girls would come, she knew.

Aunt Ray was turning over the papers on the corner table, now and then looking through one as if in search of something.

"Why, Auntie! Were you wishing some one would send me a box? I don't wonder—but dear me!"

Aunt Ray did not reply, but continued her search, while Beth watched her with some curiosity.

"Here it is!" she cried at last. "The very thing! Now here is something for you to do. I'll get the materials ready, and when Allen comes in from school he can run back to Hopkins' for the boxes."

Beth read the little paragraph twice over.

"Aunt Ray, I believe I will do it," she said, waving the paper like a flag of discovery. "And send one to Florence Robbins this very day. That girl has been on my mind ever since her cousin wrote me about her. Did I tell you? You know she has been ill a long time, and Miss Rand says she is a wreck from nervousness and sleeplessness. Florence is a good girl; she will appreciate this kind of medicine."

Aunt Ray was glad to have interested Beth, though the preparation of the quieting powders seemed to affect her like a stimulant. Perhaps that was what she needed more than a sedative. It was an odd thing for Aunt Ray to advise, though, for she had a horror of opiates, and was always at war with the medical fraternity about the use of such means. However, she set Beth at work with a pleased face, and went upstairs singing,

"Father of mercies, in Thy word  
What endless glory shines!  
Forever be Thy name adored  
For these celestial lines."

The girl spent a happy morning over her work, and had her dainty white papers all folded and ready when Allen came back from the druggist's. There were prescription blanks on them which she filled, then she tied them with pink "baby ribbon," and wrapped them in stout covers, while Allen stood by watching the process of addressing them.

"That's the greatest sell! Who'd ever think of Aunt Ray doing such a thing as that?"

But he was already a conspirator, though he ran to the post-office whistling like an innocent boy with nothing to trouble his conscience. He posted a note to Florence, with the boxes, which that much-afflicted young woman read the next morning after the Albany mail was in.

"It is very good of her," Florence said, languidly, "but I would not like to take anything of that kind without Dr. James' permission. And he dislikes interference so, I think I will not speak to him. Put the box in this drawer, mamma, where I can reach it if I should ever be desperate enough to try them."

Mrs. Robbins put away the pretty, ribbon-bound box and took up Beth's note.

"Aunt Ray helped me prepare the powders; indeed, she first suggested them to me," she read. "You need not be afraid of them, Flo, if she had anything to do with them. Rachel Grant is the most careful, conscientious creature! I do not believe she ever made a blunder in her life."

Florence had her tablet in her lap the next morning, attempting a little in the letter-writing line. "I ought to acknowledge Beth's favor," she thought; "though it is a very odd thing to do, she meant it kindly."

So she wrote a page of her smallest sized paper.

"It was most thoughtful of you, and when you are suffering yourself. I hope you have found the powders useful in your own case, but I have little faith in such things. Still I may be glad to try them some restless night. My minister says that faith in God is the best quieting medicine he has ever tried. I try to use it, but somehow I fail to derive much benefit. Thanking you many times."

"Aunt Ray," said Beth, looking up from Florence's note, "I believe the girl never opened that box nor read the cover. It will be a joke if she gets it out in the middle of the night, and finds."

"Something more and better than a joke, I hope," Aunt Ray hastened to say, "though it strikes her as a funny mistake and she laughs it will do no harm."

It struck Beth in that way now; and she laughed immoderately as she pictured Florence in the weird hours of the night seeking relief from insomnia in Dr. Elisabeth Grant's prescription.

There were many restless nights for the sick girl, and several times she had placed Beth's box at her hand before the light was gone, but it had never been opened. Tonight the lamp was burning, and the colored shade casting rosy shadows on the

white covers and the pale face of the sleepless invalid. Twelve! One! Two! since her mother had gone, and still her eyes were open wide.

"I will try Beth's powders," she said in desperation. "Mamma said they could not be harmful."

The ribbon was untied, the cover removed, and one of the small papers taken out. With a glass of water in one hand and the paper properly tilted in the other, Dr. Elisabeth's prescription was being taken at last.

"That's queer! I neither feel nor taste anything."

She put the glass down and held the paper under the light. "Yet the Lord will command His loving-kindness in the day-time, and in the night His song shall be with me, and my prayer unto the God of my life."

Only these written words. She looked for the cover. "To be taken when anxious or sleepless."

She did smile, but she was too worn with pain and want of rest for such an outburst as Beth had imagined. And, somehow, the sweetness and assurance of the Psalmist's trust crept into her heart; she turned the light out when she had read the verse again, re-arranged her pillows and laid her head down in a quieted mood.

"He has commanded His loving-kindness in the day-time," she thought, and began to gather up the instances of His gracious remembrance in that one day just passed. The constant care and patience of her mother; her father's unfailing inquiry when he came in from business with the books or fruit which he never forgot; the flowers and note from her friend on Carroll Street; her brother's breezy account of out-door affairs given for her amusement; the doctor's cheery hopefulness; and now, to crown all, this "song in the night."

"O God of my life," she prayed, "give me what is best; sleep and rest, if it pleases Thee, but, anyway, give me patience and trust in Thee."

And she remembered no more, for she fell asleep.

The laugh came when she told her mother in the morning.

"It was really funny, only I was too much touched with the other side of it to feel it then. Wasn't it bright of Beth? I'm wondering what the next powder will be, but I am not going to look until I am settled for the night. It is something to look forward to all day."

That night the text was, "The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness."

And so they came, night after night.

"I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety."

"Commune with your own heart upon your bed, and be still."

How full of meaning the familiar words came to be! And to seem like a personal message. She marked each one in the Bible with a new sense of possession. Not always was sleep wrapped up in the tiny, folded paper, but always pleasant thoughts, renewed hope, and more and more Florence turned to Him who inspired these precious words, with confidence that He thought upon her, and would order her way for her.

Her mother was making the last round one night before seeking the rest she so much needed; she paused at Florence's door, sure that she heard her voice.

"What is it, dear?" Did you call me?"

"No, mamma; but I was thanking the Lord for this beautiful verse. Come in and hear it. The Lord is my strength and shield; my heart trusteth in Him and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him." I could not help praising Him, for He has helped me. I must write to Beth tomorrow. Dear old Dr. Elisabeth! I hope she has taken her own prescription."

Mrs. Robbins brought her daughter a copy of George Herbert's "Temple" one day, and pointed out some lines which Florence learned directly:

"O book! infinite sweetness! let my heart suck every letter, and a honey gain,

Precious for any grief in any part;

To clear the breast and mollify all pain.

"Thou art all health, health thriving, till it make

A full eternity; thou art a mass

Of strange delights, where we may wish and take."

— MARY FENTON BIGELOW, in Northern Christian Advocate.

#### AT PHILLIPS BROOKS' GRAVE.

"I would the great world grew like thee,  
Who greatest not alone in power  
And knowledge, but by year and hour  
In reverence and in charity." — Tennyson.

GOING to Mount Auburn Cemetery on the last great national Funeral Day, one need not to ask where to find Phillips Brooks' grave, but just to follow the slowly moving procession which, from early morn until nightfall, wended its way up Spruce Avenue to Mimosa Path, to stand beside his resting-place. He lies in a quiet, unostentatious part of this city of the dead, in the family lot, enclosed by a low iron fence. No costly monument is found; only the plain head-stones and a small, simple cross of white marble, uninscribed, mark these graves.

"Why, any workingman can be laid away as expensively as Phillips Brooks is!" was an exclamation overheard on this day; and would any criticism have pleased better this simple, plain, noble man? He was in truth a workingman, and his divine Master's service his highest earthly joy. His grave is at the foot of his father's and mother's. A plain, heavy, white

marble stone, possibly three feet in height and over two in width, bears these records:

PHILLIPS BROOKS.

Dec. 13, 1833. Jan. 22, 1893.  
Rector of the Church of the Advent, Philadelphia,  
1859—1882.

Rector of the Church of the Holy Trinity, Philadelphia,  
1884—1885.

Bishop of Trinity Church, Boston, 1889—1893.  
Bishop of the Diocese of Massachusetts, 1891—1893.

"Him that overcometh I will make a pillar in the temple of my God."

On the stone of his mother (which tells that she lived to be seventy-one years of age) is this quotation, of which one instinctively feels the great Bishop and the loving son had to do with the choosing—"O woman, great is thy faith, be it unto thee even as thou wilst." Here she lies beside her husband, and two sons, who died in the Lord's ministry, while two others still remain to serve within its earthly pale, and another son is honored in the business world. The stars and stripes were, on this day, also waving over the grave of a son who died in his country's service. She awoke and expected great things of her Lord, and He gave her her heart's desire.

Tender and beautiful were the personal tributes one witnessed in a brief hour near this grave, which is overgrown with myrtle, on which rested, that day, wreaths of lilies, bunches of forget-me-nots, lovely white roses and pinks, and bouquets of clover-leaves and grasses, placed there by loving hands too poor in this world's good to bring anything beyond nature's freest gifts—the grasses of the fields. At the foot of the grave stood, for a time, a middle-aged gentleman, with the visible evidences of financial opulence, standing, with uncovered head, closed eyes, in silent prayer, while on the opposite side was a very aged woman, with hand uplifted, bowed head, also in prayer; these two were surrounded by young and old, rich and poor, black and white, all silent; and as they slowly moved away to make room for others, the oft-repeated exclamation was: "We will never know another like him!" — HARRIETTE KNIGHT SMITH, in Churchman.

#### TORCHBEARERS.

How fares it, Torchbearer?  
Swift be my course as the flight of an arrow!  
Eager, exultant, I spring o'er the stubble,  
Thread through the briar and leap o'er the hollows;  
Firm nerve, tense muscle, and heart-beating:  
Onward!

How should I pause e'en to fling thee an answer?

How fares it, Torchbearer?  
Ah, do not stay me!  
Parched is my mouth and my throat may scarce murmur.  
Eyes are half blinded with sunshine's hot glitter,  
Brands from the torch, half-consumed, drop upon me,  
Quenching their fire in my blood heated boiling;  
Scarcely less hot than the fierce-falling embers!  
Breath would scarce serve me to answer thy question!

How fares it, Torchbearer?  
Reeling, I falter,  
Stumbling o'er hillocks that once I leaped over;  
Flung by a tangle that once I had broken  
Careless, unheeding; the torch half-extinguished;  
Fierce-darting pains through the hot hand that holds it;  
Careless of all if at last I may yield it  
Into the hands of another good runner.

How fares it, Torchbearer?  
Well! now I fling me flat on the turf by the side of the highway,  
So in one word be thy questionings answered.  
Praise for my striving? Peace! — I am weary,  
Thou art unwinded; stand, then, and, shading Eyes with the hand, peer forward, and tell me  
How fares the torch in the hand of yon runner?  
Naught do I seek of my strength gladly yielded,  
So it be only the torch goeth onward!

— ARTHUR CHAMBERLAIN, in The Outlook.

#### About Women.

— Marie Corelli, whose novels are so popular, is the *nom de plume* of Miss Minnie Mackay, a daughter of the late Charles Mackay. She is English.

— Miss Mamie Powderly, of Randolph, Mass., has been appointed assistant private secretary to Lady Henry Somerset. Miss Powderly accompanied Lady Henry on her tour through this country as her stenographer, and has returned with her to England.

— Miss Mary A. Proctor, daughter of the late Professor Richard A. Proctor, is following in the footsteps of her distinguished father by popularizing science, and though a young woman, has already won a high reputation as a writer and lecturer. Miss Proctor presents the latest discoveries in astronomical science in language so simple as to be readily understood by all, and so full of picturesque description that every one is charmed. She has been giving her lecture on "Giant Sun and His Family" this season before the public schools of New York city, under the auspices of the Board of Education. — Woman's Journal.

— Dr. Jennie M. Taylor, who went to Africa a year and a half ago with her uncle, Bishop William Taylor, is sharing his hardships, and will not return until she has been over the whole territory occupied by his missions. She lately attended a meeting of missionaries and other workers in Angola, and practiced among them

her art as a dentist. She has been a very valuable assistant to Bishop Taylor, who says of her:

"She is a wonderful worker, and commands herself by her amiability to the captains, ship surgeons, officers, crews, passengers, white people and black, monkeys, dogs, cats, kittens and puppies. Very religious as well, but not demonstrative, she will have her own way, and usually her judgment is clear. She sings native hymns like an old missionary."

#### Little Folks.

##### THE FABLE OF THE FERN.

Mrs. Fay M. Newland.

A FERN grew by a little brook. Close to the Fern lay a smooth, large stone. Not far away stood a stately tree, and thick among the grass grew violets, daisies and sweet, woodsy things; while over all arched the blue summer sky. It was a happy life the Fern lived, for she loved the Brook, the stately tree, and all her happy neighbors.

The Brook was always full of talk and laughter and music, but close to where the Fern grew was a deep, quiet pool where she could always see a perfect reflection of herself. A tall, white Lily grew in the pool and was her dearest friend. They often whispered together.

"What a strange creature is this Brook!" said the Fern one day, nodding her head wisely to the Lily. "He is always running away and always coming again. Such a giddy gossip as he is, too, always talking and laughing and never serious for a moment."

Just then the Wind stirred the quiet pool where the Lily grew and woke up some little waves, and they ran out into the very middle of the stream and told what the Fern had said. On this the Brook laughed louder than ever, while he sang over the pebbles, —

"Flowing, flowing, flowing ever,  
Coming, going, staying never!  
You will go, but ne'er return,  
Happy, careless, fleeting Fern.  
You will go, but come back never;  
I will come and go forever."

At this the Fern was greatly troubled. Could it be true that she would not always stand by the great stone and the quiet pool and enjoy her happy life? The Brook ran on laughing and singing, —

"Coming, going, hast'ning, slowing,  
Mirth and music ever knowing,  
Laughing, singing, ever whirling,  
'Mong the rocks my wavelets curling,  
Autumn days will find me flowing  
Where now flowers and ferns are growing."

The song of the Brook made the Fern unhappy. She longed to live on with no thought of leaving this beautiful world. She looked at her reflection in the quiet pool, wondering if that might not remain. But she felt sure the fickle Brook would care little to preserve it, and she turned to the stone where her shadow fell in perfect and delicate tracery. Perhaps she might discover some way by which that would remain. So she asked the Sun for help, but he seemed to be on a journey like the Brook, and though he smiled kindly on her, he was often gone away, and then her little shadow was lost in the great darkness that was over everything. The Fern then asked the Wind, but the Wind only sighed so that the Fern trembled violently and the shadow was blurred. Then she asked a Cloud that was sailing across the sky, and as the Cloud paused to listen, other Clouds came to her side, and they wept in sympathy with the Fern. Their tears refreshed her, but she saw with sadness that they, too, cast a shadow, and that hers was lost in theirs.

The bright summer days passed on. The violets had gone long since, the Lily was now beginning to droop and the Fern noticed that some of her own beautiful fronds were growing brown and sear. There were more cloudy days now than in the summer. Sometimes the rain fell all day long. The more it rained, the noisier and gayer grew the Brook. He seemed to deepen and widen, too, as it rained, and the Fern began to understand what he meant when he sang, —

"Autumn days will find me flowing  
Where now ferns and flowers are growing."

Finally, the autumn really came, and everything slowly changed. New flowers bloomed in such gay and bright profusion of color that the bank of the stream looked like an artist's palette; but the Wind sighed loudly, and complained to the Fern that they gave her no perfume, and that she loved far better the arbutus, the vio-

lets, and all the sweet-scented darlings of the springtime.

One day, a child, straying by the Brook, wandered along its bank in happy play. The Brook sang sweetly to the child, —

"Follow, follow, follow after,  
Happy song and merry laughter.  
Children's hearts are true and sweet,  
Heaven and earth in childhood meet.  
Follow, follow, follow after,  
Happy song and merry laughter."

So the child and the Brook ran on together, laughing and singing, till the child paused to rest. Seeing the large, flat stone where the Fern grew, he sat down and looked around in delight on the many bright flowers.

"I will gather a great bouquet and carry it to sister." And he smiled brightly at the thought, but the tears came as he added, softly: "It will be a long time before she will be strong enough to come out by the Brook and gather flowers herself. The winter will soon come with snow, and then all these beautiful flowers will be gone." So he gathered them into a great bouquet, and tying them with some long grasses that grew in the water, he laid them on the Fern.

"And I must gather you, too, beautiful Fern, for my sister will say you are even more lovely than the flowers." The Fern trembled. She had long been silent, but now she confided her wish to the heart of the child, even that she might leave some impress of herself in the world. He looked at the beautiful shadow on the stone, and then ran down to the Brook. The Fern thought sadly that he could do nothing to help her, but all the while he was looking among the pebbles of the Brook till he found a small, red Keil. With this he carefully traced the shadow on the smooth stone. "This drawing will last for a time," he said to the Fern, "but the snows of winter and the spring rains will finally wash it away. But I will carry you to my sister, and she may tell you how your wish may be satisfied."

So the Fern was quite content to be carried in the hands of the happy child. As he hastened away, the Brook sang a parting song, —

"Run, dear child, with dancing feet,  
Carry Fern and flowers sweet.  
Take thy gift to one who lies  
Watching thee with loving eyes;  
From her couch of lingering pain,  
Longing to be free again.  
Follow, follow, follow after,  
Happy song and merry laughter."

It was a new experience to the Fern to stand in a vase by the side of the little girl, who never tired of looking at its delicate fronds and who never forgot to have fresh water put in the vase every morning. The Brook flowed by the cottage, and from it the child brought water each morning for his sister's Fern.

One morning, as the little girl slept, the Fern whispered to the Water in the vase, "You have left the happy Brook to refresh me and I am grateful, but you are quiet and sad. Is it because you miss the wild, free life of the Brook?"

"I am not sad," said the Water. "I will return to the Brook. The kind Sun will send down a sunbeam and it will carry me up to the clouds. Then the Wind will blow us together and we will come down in a shower. The Brook and the flowers will drink the rain, so some time I will again go laughing and singing over the pebbles."

This was a new thought to the Fern. The little girl stirred in her sleep, and the Fern whispered to herself, "She grows stronger every day, while I am fading. Soon she will run and play with her brother by the Brook, and I will be quite forgotten."

But in her sleep the little girl heard the whispered regret of the Fern, and thought of it all that day. So the next morning she said to her brother, "Give me the Fern." He placed it in her hand. Holding it very gently, she said, "The Fern has indeed faded and is now quite withered, but I will never forget its beauty. I will never forget that it has made so many lonely days brighter and happier."

Then the Fern knew that to leave one's image on another's heart is better than to leave it in stone; that to gladden another's life and so be remembered, is truly to live on.

Through the open window came the song of the Brook, —

"Follow, follow, follow after,  
Happy song and merry laughter.  
Children's hearts have summer weather;  
Flower and Fern will grow together;  
Frost has no power to enter,  
Heart of childhood knows no winter.  
Follow, follow, follow after,  
Happy song and merry laughter."

Plymouth, Mass.

## Editorial.

## A BENEFIT IN SECTS.

WHILE the needless multiplication of ecclesiastical bodies is of course to be deprecated, and while there seems to be no real call for some scores of those now existing, it is well, on the other hand, to remember that the divisions in Protestantism are by no means an unmixed evil. There are at least decided compensations. There is scope for liberty of thought and action. Since men's tastes and habits are different, more minds may be won for Christ through churches with different organizations, usages, and doctrines. They provoke one another also to love and good works; and they prevent our attaching an undue sacredness to mere ecclesiasticism. They show conclusively that Christian life cannot only exist, but flourish, under a variety of outward forms, and hence that these are not of its essence. So narrowness, bigotry, and intolerance are effectively rebuked, and very important lessons taught.

## THE MISSION OF THE CONFERENCE.

THOUGH informal and humble in its origin, the Conference has become a great central force in Methodism. The General Conference, the law-making body of Episcopal Methodism, is felt in its expression of opinion and conviction by the people of the whole republic; and the Annual Conferences, though mere executive organizations, have become important moral and spiritual centres in their several localities. The members of the church listen to their counsels and declarations with great respect, and the secular press is not slow in reporting their doings.

The first Conference, small and unpretentious as it was, gave tone and character to all its successors. The Wesleys called for a friendly consultation with those in sympathy with their views about experimental religion and the extension of the work of God. As a result, four ordained clergymen of the Church of England—John Hodges, rector of Wenford in Wales; Henry Piers, a convert of Charles Wesley, and vicar of Bexley; Samuel Taylor, vicar of Quinton; and John Meritan, of the Isle of Man—met the brothers at the Foundry in London, June 25, 1744. These six were early reported as the only members of the Conference; but George Smith revealed the fact that four lay preachers were also members. These were Thomas Maxfield, Thomas Richards, John Bennet and John Downes, making in all ten members of the Conference. The temper of the body may be seen in the rule under which the members acted: "It is desired that everything be considered as in the immediate presence of God; that we meet with a single eye and as little children who have everything to learn; that every point may be examined from the foundation; that every person may speak freely what is in his heart; and that every question proposed may be fully debated and 'bolted to the brain.'"

The Conference, in the whole history of the movement, has accomplished various and important purposes. The appointments, which are made at the session, are but an incident of the gathering—they could be made elsewhere; but there are other ends which could not be attained without the meeting known as the Conference.

In all our history in many lands the Conference has been attended with deep seriousness and religious power. The members have not forgotten the early rule about considering everything "as in the immediate presence of God." The early Conferences in America were often outbursts of revival power. The Bishops usually preached with great effectiveness, and the members of the body maintained almost continuous social services from five o'clock in the morning until ten at night. Ten, twenty, fifty converts at a session were not unusual, and, what was of greater advantage, the Conference often kindled a flame which spread after the close of the session through the village or city, resulting in the improvement, in numbers and courage, of the local organizations. The Conference Sunday has always been a high day, when the forces have been massed and a grand onset has been made on the kingdom of darkness. The love-feast in the morning is a good preparation for the remaining services of the day; some of the best experience, clerical and lay, is given, and waves of ecstatic joy sweep over the assembly. As the denomination has grown in numbers and influence, matters less directly connected with personal religion have come up

for consideration in the Conference session. These latter are important and have not changed the temper and set of the Conference. The prevailing religious tone makes still one of the attractions of our annual gatherings. Whatever matter comes up, it is viewed on the religious side, while the temper of the body is usually devout. It should be the concern of the preachers, in all the Conferences, to maintain the religious character of the Conference at the maximum. Some of the best evangelistic leaders in the body should be designated to conduct special services during unoccupied hours. This would in general be better than the employment of outside men. Let some skilled member draw about him a young and effective band of men and press the battle to the gate.

The Conference is a grand fellowship meeting. Sympathy is even more important than talent. To be effective the members of a Conference must be in touch with each other, as in the heavy march soldiers must be able to touch elbows. In the Methodist Church, more than in most other religious organizations, fellowship is an important element. The Conference is a protracted love-feast. The members speak to each other plainly without a breach of the law of charity. Though they sometimes have pronounced differences of opinion, probably no other class of ministers abides in such intimacy and mutual appreciation. They are really brothers in the bonds of faith. This fellowship is indeed secured in several other ways. There is the preachers' meeting, which has, in our day, become a great institution and centre of religious and social influence. There is also the camp-meeting with its cottage system; the seaside and mountain-side resort; and the four days' meeting and revival service. But, important as are these gatherings, they are all more or less local. The Conference affords a wider fellowship among the preachers, many of whom have hardly seen each other during the year. They can sit down and chat and each tell out his story of struggle or victory into appreciative ears. The conference in the vestry, or by the wayside, or in the quiet of the private room, is often more important than the one where the Bishop presides. It answers the important end of fellowship. To many a preacher, laboring in remote fields, the Conference is an oasis, a green place where he enjoys the utmost delight in godly fellowship.

The Conference is an important centre of inspiration. Of the importance of this quality no one can doubt. It is the electric fluid which thrills and vitalizes the body. Without enthusiasm, ministers are mere figure-heads; they have eyes, but see not; they have the forms of men without vital currents coursing through their veins. A holy and enduring enthusiasm is indispensable to victory over the world. There are fields which are discouraging, and which are liable to dampen the zeal of the noblest men. From such campaigns they come back to the Conference to hear from fellow-laborers the word of courage and the note of triumph. The Conference becomes a powerful spiritual battery, quickening the currents of life in the whole brotherhood. Every man goes to his new field with fresh courage and the high resolve to strike his very best blows.

The Conference forms an important con-nectional bond. The brethren learn to work together; they draw in a common yoke. So far from being independent, their several fields are only parts of the one larger field. They are fellow-laborers in the spiritual harvest-field; each is complementary of the others. Plans are compared, projects and ideas are discussed, and many a scheme which seemed very considerable in the isolated parish gets badly riddled when brought before the Conference, and the good brother who was quite confident he had a great invention or discovery is quite willing to withdraw his remarkable find out of sight. He has, perhaps, learned that it is an old idea patented and outworn long ago. But, on the other hand, the Conference often becomes a stronghold of reform. If a brother has a really valuable thought or invention, he may have a chance to air it in the Conference. The Conference has fought the battle of many an unpopular reform. The members dare to examine every point to the foundation—to bolt the flour of truth to the bran.

The Conference is the grand forum of our charities. Reports are made, results are ascertained, and the secretaries come and repeat their great speeches to inform and inspire the brethren to larger exertions in the future. A body of such large adaptations certainly has a mission for the future. The Conference of the next century will be

the most commanding ecclesiastical organ-ism of the American continent, possibly of the world.

## TAKING LEAVE OF JAMAICA.

V.

ON Monday afternoon, Feb. 25, we take a train at Kingston to visit Spanish Town, twelve miles distant. It is very creditable to American enterprise that the railroad—which is to traverse the island, and not only become an unspeakable convenience and of great commercial advantage to the people, but also to be the forerunner of a better civilization—begun and abandoned by English capitalists, is now being pushed to rapid completion by an American syndicate. It seemed agreeably strange and encouraging to get on board a train where every employee was a black man.

Spanish Town is interesting for what it has been. For three centuries it was the capital of the island. The public buildings still remain. It is a pathetic sight to see these once fine structures deserted and going to decay. The most notable is the "King's House," once a palatial establishment, constructed and fitted up as the residence of the English governor of the island. A colored woman is now the sole occupant of this royal palace.

Lord Rodney, the hero of 1771, the successful defender of Jamaica against the French, lives forever in marble under a cupola overlooking the main square of Spanish Town. When Kingston was made the capital of the island this statue was removed to that city; but Spanish Town would not part with its idol, and so urgent and emphatic was the demand for its return, that it was restored to its original place of honor. The Admiral has a large open face, with eager and determined eye, and we could easily believe him to have possessed all the heroic qualities that the admiring public attribute to him.

The most eventful experience in our trip occurred in this place. While there we were informed incidentally that there was a leper hospital in Spanish Town. We did not even know that leprosy existed in Jamaica. We were taken to the hospital and very politely shown about by the courteous and educated superintendent, Dr. J. F. Donovan. There were eighty lepers as inmates, mostly men. The records show that 127 were treated the last year. We visited their wards, and saw them at their meals and as they walked about the grounds. A more pitiful, loathsome sight we never beheld. There were patients with fingers gone, some with portions of their feet missing, and others with faces one mass of revolting decay. One boy was treating his own decaying foot with a cleansing wash and then applying a balsam. We knew then and now, as never before, what the leprosy of the Bible means. Instinctively we turned away from disease and affliction which it was not within our power to relieve. In Jamaica the leper is free to go whither he will. He can remain at this hospital and be made comfortable as long as he chooses so to do, but if he desires to return to home and friends there is no constraint put upon him. The impressions made upon us by our visit to this colony of lepers are imperishable. We find our thoughts returning to the subject again and again, and particularly as illustrative of the outgoing love and tender compassion of the Saviour of men for the leper. The Jew proscribed the leper, and the only attention shown him was the eagerness with which he was shunned. It was a violation of the Jewish law for a Hebrew to touch a leper.

"Room for the leper, room! And, as he came,  
The cry passed on: 'Room for the leper, room!  
And aside they stood—  
Matron and child, and pitiless manhood, all  
Who met him on his way—and let him pass,  
A leper with the ashes on his brow,  
Sackcloth about his loins, and on his lip  
A covering, stepping painful and slow,  
And with a difficult utterance, like one  
Whose heart is with an iron nerve put down,  
Crying, 'Unclean! Unclean!'

But there was one heart so large that it could not be hedged in, in its ministry, by any ecclesiastical tenet or conventional custom. There was one hand so pure that it could not contract defilement. And so Jesus approached the sufferer, put His own tender hand upon that leprous flesh, and with the calmness of the conqueror, but with the might of God, said, "Be thou clean!" and his leprosy left him forever. It is inspiring, though also condemning, to think of the immeasurable difference between the Saviour of men in His compassion, love and power as He came in contact with this most dreaded disease, and his would-be faithful disciples.

On Tuesday morning at 7 o'clock, we stepped on board the "Adulah"—a steamer which plies around the island—to go to Port Morant, where we were to meet the "Brookline" to start on our homeward voyage. The sail out of Kingston harbor, with its view of the ancient-looking city and its environs, in that early morning hour, was especially interesting. Black people in large numbers were on board as steerage passengers, clad in various styles of humble dress and with all sorts of baggage. "Cock-crowing," which is heard everywhere on the island at all hours of the day, and especially in the night, was an accompaniment. The natives were carrying their poultry with them. We sailed out over the buried city of Port Royal, which was destroyed by an earthquake at 11:30 o'clock on the morning of the 7th of June, 1692. We take out our Hand-book of Jamaica and read the tragic record:—

"Whole streets with their inhabitants were swallowed up by the opening of the earth, which when shut upon them squeezed the people to

death, and in that manner several were left with their heads above ground, and others covered with dust and earth by the people who remained in the place. It was a sad sight to see the harbor covered with dead bodies of people of all conditions, floating up and down without burial, for the burial-place was destroyed by the earthquake which dashed to pieces tomb and the sea washed the carcasses of those who had been buried out of their graves. At Green Bay there is still the tomb of Lewis Gandy, who was swallowed up by the earthquake, and by the Providence of God was by another shock thrown into the sea and miraculously saved by swimming until a boat took him up. He lived many years after in great reputation, beloved by all who knew him and much lamented at his death. The ruins of old Port Royal are even yet visible in clear weather from the surface of the water under which they lie, and relics are often procured by divers on exploring the ruins."

Two subjects of interest were noted at Morant Bay. Here lies the dust of George William Gordon. In purposeful neglect his grave is left and with the intent to put affront upon the place of his sepulture. Gordon was born a slave, but was a man of marked ability, and we do not find that his calumniators can utter any reproach against his life and character. His only sin, as we study his record, was his conviction that the black man should be heard in complaint, and his protest against the unjust laws of the land and the autocratic treatment of his race by a small governing white class. The record states that he presided at a meeting in Kingston at which speeches were made urging the people of African descent "to form themselves into societies, hold public meetings, and co-operate for the purpose of setting forth their grievances." If that was treason in Gordon, wherein does it differ from the action of Hancock and Adams and Washington in the days of the American Revolution? It is true that Gordon had to do with inflammable material, which broke out into overt acts, and that the black men hacked to pieces the British soldiers who resisted them; but it was not shown that Gordon advised or approved those bloody acts of resistance. The outbreak was violently repressed, and then English dignity demanded a sacrifice. With precipitous haste and with judgment made up before the trial, Gordon was brought before a military tribunal, adjudged guilty, and hanged like a dog, and English wrath was appeased. Ah! some day—not a near day, but some distant day—in God's own good time, which never fails to come, justice will be done to George William Gordon. The black man of Jamaica, redeemed and disenthralled, master of himself and of this island, which is his own, will make pilgrimages to that neglected grave, and over his dust will rear an indestructible monument to this first noble defender, whose only crime consisted in the failure of the righteous cause that he championed.

A public school was visited at this place. Effort is made to establish a general system of education. It is difficult as yet to reach the great masses of the people who live in the mountains. The records show that, in 1881, 115,418 of the population could read and write; that at the same date 115,650 in addition could read only. In 1891, 177,795 could read and write, and in addition 114,495 could read only. This school at Morant Bay was held in a plain, one-story building, perhaps 30 x 30 feet. There were no desks, only plain benches, for the scholars. Some thirty-five boys and girls were in attendance. There was an adult school teacher in charge, with a lady assistant who was teaching the girls to sew. A larger boy was acting as an assistant in teaching his mates how to add small sums. Two dogs lay near the schoolmaster's feet fast asleep. The school was very rude, of course, but had the promise and potency of great good in it.

To our great delight we find the "Brookline" awaiting us at the dock at Port Morant. We gladly step aboard, for our homeward trip. There are sixteen passengers in all—the inseparable quartet named in our first letter, with Dr. E. E. and Mr. W. C. Strong, and others, including four ladies. Capt. Anderson, a special favorite upon the line, we find to be agreeable and efficient. We tarry at Port Morant a little time to take on bananas. Some forty women bring them to the ship, always upon their heads. They receive a shilling (25 cents) for carrying one hundred bunches. Then we steam away to three different points to secure more bananas. The larger part of the night is consumed in loading them. As there was no place of landing, the steamer was anchored and large boats went ashore to obtain them. We watched for hours the black men, three in a boat, noting the skill with which they transferred the heavy bunches of fruit to the steamer while their boats rose and fell, and careened from side to side.

We were glad, on Wednesday morning, to touch again at beautiful Port Antonio. No prettier spot on the island was seen by us. At 9:30 A.M., Feb. 27, the anchor is lifted, and we start homeward, making no other stop until our eyes look again upon Boston—always dear, but now dearer than ever before.

These lines are written on the steamer, Saturday, March 2. We are a happy, enthusiastic, and grateful group of travelers. Every man of the six named votes emphatically that the trip has been a great success in the change and rest afforded and in the strange and beautiful sights seen. The average cost to each is \$100. The hotel accommodations upon the island were good, in some cases excellent, and the charges reasonable. We do not know of any trip that will make such large returns in rest and vigor and in unusual sight-seeing. We most heartily commend it to our readers.

But what of the Negro problem? Have we solved it? No such conceit is cherished. But we are trying to understand it. It is the great

est and most urgent problem in the United States. Men pride themselves upon holding optimistic views of the Negro, but practically they know nothing about him. They have never seen him in his habitat. They are content that they think well of him and his possibilities. It would be much better, more philanthropic, statesman-like and Christian, if they would study him as he is, learn his weaknesses as well as his virtues, his environment and his needs, and then seek to minister unto him. The Samaritan went to the spot where the victim who fell among thieves lay, examined his wounds and ministered unto him, and then provided for his sustenance and recovery. It would be well if many of our sentimentalists in regard to the Negro would come down from their altitude of useless self-complacency and "go and do likewise" in ministry to our smitten and defrauded brother.

#### Individual Cups.

MANY months ago, the first of Methodist journals, we declared our objections to the individual cup. The *Christian Advocate* has recently discussed the subject exhaustively, taking conclusive ground against the innovation. The *Northwestern* publishes in last week's issue the "Opinions of the Bishops." Bishops Ninde and FitzGerald, because not in the country when the *Northwestern* propounded its queries, are not included among those who express an opinion upon the subject. The Bishops are emphatically opposed to the individual cup, and so express themselves.

Bishop Foster says of the proposition: "It is utterly repugnant to me."

Bishop Bowman: "I can't see any reason for this proposition."

Bishop Andrews: "I disapprove of the individual communion cup."

Bishop Merrill: "The question of single communion cups has not yet impressed me as having any great importance in it. Of course, only the General Conference can authorize the change."

Bishop Hurst: "I much prefer the usual way of administering the communion."

Bishop Fowler: "I do not believe in the individual cup."

Bishop Vincent: "I prefer the 'common cup,' with the use of small napkins, by which the edge of the cup may be easily kept perfectly clean."

Bishop Walden: "I do not favor substituting the individual cup for the communion cup in the sacrament of the Lord's Supper."

Bishop Joyce: "I do not believe in the individual cup in communion."

But we have space only for Bishop Mallalieu's sensible words: "I most emphatically deprecate the present movement for individual cups at the celebration of the Lord's Supper. It draws another line of separation where there is full enough already. I hope the fad may soon pass away."

#### The Death of Dr. Ridgaway.

THE long and dangerous illness of Rev. Henry Bascom Ridgaway, D. D., of which our readers have been duly advised, terminated in his death at his residence in Evanston, Ill., March 30. At the time of his decease he was president of Garrett Biblical Institute, and a member of the Rock River Conference.

Dr. Ridgaway was born in Talbot County, Md., Sept. 7, 1830. He pursued his preparatory studies in Baltimore, and in 1840, at the early age of nineteen, was graduated from Dickinson College. He entered the ministry in early life and became distinguished at once for eloquent and earnest sermons. In 1851 he joined the Baltimore Conference, and in 1860 was transferred to the Maine Conference and stationed at Chestnut St., where he made a profound impression by his eloquence in the pulpit and upon the platform. He is very tenderly and gratefully remembered at this church by those who sat under his ministry. From this church he was transferred to the New York Conference, serving with marked success several churches in that city, and later was a member of the Cincinnati Conference. In 1882 he was chosen professor of historical theology in Garrett Biblical Institute, Evanston, Ill., and in 1884 was transferred to the chair of practical theology and was made president, a position which he held until his death.

About two years ago Dr. Ridgaway obtained leave of absence from his trustees, and, with Mrs. Ridgaway, made a trip round the world, intending to visit the missions of all denominations, so far as possible, in India, China and Japan. Upon reaching Kyoto he was stricken with a fever contracted in China, and for many weeks his life was despaired of. Indeed, but for his good fortune in reaching a Presbyterian mission station, and an excellent American physician, Dr. Berry, at the head of the Government hospital, he could not have recovered. He was able to return to his home and to enter upon his duties, but his health soon gave way, and early last summer he was compelled to give up work and to seek for health, which he was not to find. His wife, who survives him, was Rosamond U. Caldwell, daughter of the late Professor Caldwell, of Dickinson College. They were married in February, 1865.

Dr. Ridgaway was the author of "The Life of Alfred Cookman," published in 1871; "The Lord's Land: A Narrative of Travels in Sinai and Palestine in 1873-'74," published in 1876; and "The Life of Bishop Edward S. Janes," in 1882. In the death of Dr. Ridgaway the church is bereft of one of its most scholarly, useful, and best-beloved representatives.



Bishop Stephen M. Merrill.

Bishop Stephen M. Merrill presides this year at the New England and New Hampshire Conferences. He has been in New England before, and so discharged the duties of his high office that he will find a cordial welcome on his reappearance. Bishop Merrill is one of the excellent contributions to the episcopacy from Ohio — a State which has furnished a number of Bishops as well as Presidents, and has some material left for future use.

Born in Mount Pleasant, Ohio, Sept. 16, 1825, he joined the church in Greenfield, Ohio, Oct. 31, 1842. Licensed to preach three years later, he united with the Ohio Conference in 1846, and rose gradually to hold a conspicuous place among his clerical brethren. Though to a great extent self-made, he is well made and has approved himself as one of the clearest and soundest thinkers and best writers of the church. He educated himself with the pen, and early became accustomed to careful and accurate statement of his thought on paper, while at the same time able to think closely and consecutively on his feet. Amid abstruse questions relating to church government or doctrine, he is always at home. These qualities make him an expert parliamentarian. As a presiding officer, perhaps no one in the episcopal board — and, as for that matter, out of it — is his equal. To natural aptitudes for the work he adds twenty years of continuous experience. In the lay delegation debate, in the sixties, he was the Western champion on the conservative side. In the General Conference of 1868 he made one of the leading speeches. This effort in the General Conference elected Dr. Merrill editor of the *Western Christian Advocate*, and the editorship made him Bishop in 1872.

Bishop Merrill has been a growing man. Some men mature early; they are at their best in fresh manhood, and seem ever after to recede rather than to advance in talent and in adaptation to the positions they occupy. Bishop Merrill matured slowly, but his growth has been continuous; he always rises to occasions when they appear. In the estimation of the church he is one of our wisest counselors and safest leaders. Though several years older than when elected, he has not ceased to be a learner, and has an open eye and ear for the breaking forth of any new truth which may need to be considered, and a readiness to meet new conditions which may require change of procedure.



Bishop John M. Walden.

Bishop John M. Walden, who has before visited New England, and this year has charge of the New England Southern Conference, was born in Lebanon, Ohio, Feb. 11, 1831. He graduated at Farmer's College in 1852, and served for two years thereafter as tutor in the institution. For a couple of years more he acted as correspondent of the *Cincinnati Commercial*. In 1857 he went to Kansas and started a paper at Quindaro. Hitherto he had run out on secular lines, but as early as 1859 he was converted and joined the Methodist Episcopal Church. In 1868 he united with the Cincinnati Conference, where for ten years he held honorable position. In 1868 he was chosen Book Agent at Cincinnati, which place he held until chosen to the episcopacy in 1884. He was a member of the General Conferences of 1868, 1872 and 1876.

From his long training in these lines Bishop Walden naturally has an eye to business. He has aptitudes for the supervision of the temporal affairs of the church. In all matters of the kind his judgment is practical and accurate, and his advices and counsels are always valuable. In dealing with details he never loses his bearings or becomes confused, but as an expert he is able to give the value of each, and to render a sound judgment on the mass. In the General Conference he was always a working member, and as a Book Agent he performed his full share of service. As one of the superintendents of the church he maintains his old habit of work, and is never without a theory on which he proceeds. While so well equipped on the business side, he has not lost those qualities which rendered him effective as a pastor. Few men have so wide and accurate a knowledge of the affairs of the church at large, or are so well qualified to afford suitable counsel. With the entire missionary work of the church he is familiar. In the discussions which take place at the meeting of the General Missionary Committee it is noted that he has intimate knowledge of every field and of the representatives of the same. In this department, therefore, he renders the church invaluable service. In presiding at an Annual Conference he is always perfectly at home and ready with pertinent observation and suggestion. No doubt the brethren in the New England Southern Conference will delight to find him in the chair at their annual session.

#### The "Boston Daily Standard."

OUR readers will be interested in the correspondence given below. The following letter of inquiry was addressed to the editor of *ZION'S HERALD*:

Boston, Mass., March 22, 1895.

MY DEAR SIR: I have sent you a copy of the first number of the *Boston Daily Standard*. The purpose of the organizers and editors is to make it a thoroughly clean, bright, fearless, American newspaper, whose aim it will be to "tell the truth, the whole truth, and nothing but the truth."

An expression of opinion from you as to the needs of such a paper and its possibilities of usefulness in New England, will be highly esteemed by

Yours very truly,  
ALFRED R. CALHOUN, Editor.

This reply was sent March 30:

To the editor of the *Boston Daily Standard*:

DEAR SIR: I have read, with care, each issue of the *Boston Daily Standard* since its debut.

With its expressed purpose of editorial management, particularly the restriction of immigration, opposition to the saloon and to the saloon-keeper as the "political boss" in our municipal politics, the protection of the public school, and the fundamental principles of our American institutions, I am in hearty sympathy.

While utterly opposed to discrimination against any class of our citizens because of race, color or religion, I am yet deeply sensible that the assumptions and aggressions of the Roman Catholic Church, especially in our cities, have occasioned a serious feeling of alarm and protest among a large element of our thoughtful, tolerant and fair-minded people.

Hoping that the editorial management of the *Standard* may fully justify its promises, and be so judicious, fearless and aggressive as to serve the highest interests of the Christian faith and pure politics, I remain,

Faithfully yours,  
CHARLES PARKHURST, Editor.

#### Personals.

Bishop Walden called at this office on Monday. He preached on Sunday at Providence, morning and evening. His address upon the "Evangelization of Africa," in Bromfield St. Church, Monday afternoon, was highly appreciated.

Bishop Vincent has preached at Appiston Chapel, Harvard University, for the last two Sundays. He is much beloved by the students, and his services have been highly appreciated by the faculty of the University. He preached last Sunday morning at Harvard St. Church a sermon of great impressiveness and power.

We are happy to announce that Dr. Wm. Butler, of Newton Centre, is in quite comfortable health, being able to attend the services of the church if the weather is pleasant.

The many friends of Rev. Wm. McDonald, D. D., will regret to learn that he does not feel sufficiently strong to attend the session of the New England Conference, to enjoy its blessed fellowship as he would be so glad to do.

Dean M. D. Buell, of the School of Theology of Boston University, attended the session of the New York East Conference, of which he is a member, at Stamford, Conn.

The many friends of Rev. Louis Albert Banks, D. D., will be gratified to learn that he will preach at First Church, Temple St., this city, morning and evening, Sunday, April 7.

Rev. Dr. J. F. Goucher, president of the Woman's College of Baltimore, will represent the Missionary Society at the New England Southern Conference. The anniversary will be on Thursday evening, April 4, at which time Dr. S. L. Baldwin will be in attendance at his own Conference (Newark). Dr. Goucher will also represent the Society at the New England Conference.

Rev. S. Hamilton Day, D. D., in his fifth year at Morgantown, W. Va., has been unanimously invited by the official board to become pastor of Grace Methodist Episcopal Church, St. Augustine, Florida. He has accepted, and has been transferred and appointed by Bishop Fowler. The church is an elegant one, with a sixteen-thousand-dollar parsonage, fully furnished. Dr. Day will go South sometime during this month.

The *Taunton Evening Herald* of March 26 devotes a column to a report of an address delivered by Rev. E. M. Taylor before the Methodist Social Union of that city upon "The Gospel of the Twentieth Century." The address is characterized in terms of high praise.

Rev. A. E. Earle, D. D., known as the "union evangelist," died at his home in Newton, Saturday morning, March 30. He was born in Charlton, N. Y., March 25, 1812. For thirty years he was engaged in evangelistic services, extending over the entire land and working very happily and successfully with all denominations. According to his own record he held nearly 40,000 public meetings, and was instrumental in adding to the churches 160,000 converts. He wrote many tracts and books.

Dr. Buckley announces in the *Christian Advocate* of last week that he has arranged with Rev. S. J. Herben, assistant editor of the *Epsworth Herald*, to become assistant editor of the *Advocate*. We congratulate Dr. Buckley, the readers of the *Christian Advocate*, and Mr. Herben. We speak advisedly in saying that Dr. Buckley has secured his complement — the man who, better than any other who comes to mind, will supplement him in his work upon the "great official." Mr. Herben knows how to make a paper in its every part. Readers will

(Continued on Page 18.)

## The Sunday School.

### SECOND QUARTER. LESSON II.

Sunday, April 14.

1 Cor. 15: 3-14.

Rev. W. O. Holway, U. S. N.

### EASTER LESSON.

#### I. Preliminary.

1. **Golden Text:** Now is Christ risen from the dead, and becomes the first fruits of them that slept. — 1 Cor. 15: 20.

2. **Date:** A. D. 33.

3. **Place:** The Epistle was written at Ephesus.

4. **Home Readings:** Monday — Mark 13: 1-13. Tuesday — Isa. 51: 1-7. Wednesday — Jer. 3: 1-11. Thursday — Luke 21: 13-25. Friday — Acts 2: 13-18. Saturday — Acts 7: 51-60. Sunday — 1 Cor. 15: 1-14.

#### II. Introductory.

Our lesson is taken from that "immortal chapter" in which the Apostle meets and vanquished the difficulties of the church at Corinth concerning the resurrection of the dead. He reminds them that he had taught them what had been delivered to him to teach—the death of Christ on account of our sins, as the Old Testament writings had predicted; that He was buried and rose from the dead on the third day, which was also in accordance with "the Scriptures"; that He appeared, after His resurrection, and was recognized, by Peter, by the twelve, by a multitude of believers numbering over five hundred (the most of whom had survived to the time at which he wrote), by James, and, last of all, by himself, unworthy as he was to fill the apostolic office, seeing that he had persecuted the church. These truths about their dying and risen Lord the Apostles had preached as fundamental to any true acceptance of His Gospel. The Corinthian believers had accepted the doctrine. Whence, then, had arisen among them this astounding heresy that there was to be no resurrection of the dead? He proceeds to show them what dire results would follow the denial of this central truth. If there is no resurrection, Christ did not rise. If Christ did not rise, Paul's preaching to them had been worse than useless, and their faith had no solid foundation. The two stand or fall together—Christ's resurrection and the general resurrection.

#### III. Expository.

3. I delivered unto you.—"A short creed, or summary of articles of faith, was probably even then existing; and a profession in accordance with it was required of candidates for baptism (Acts 8: 37)" (J., F. and B.). First of all—in point of importance; the fundamental facts. That which also I received—from the Lord Himself, by special revelation (11: 23). "Before his conversion he may have known the bare fact of the death of Jesus, but the nature and reason of that death he had to learn by revelation. The resurrection he regarded as fable, but revelation informed him of its reality, and its accordance with prophecy" (Alford). Christ died for our sins—in behalf of them; stoning for them. According to the Scriptures—not those of the New Testament, for only the Epistles to the Thessalonians, and possibly that to the Galatians, had yet been written, and these were Paul's. The "Scriptures," therefore, were those of the Old Testament. Our Lord Himself (in Luke 22: 37) quotes Isaiah 53: 12. See also Psalm 22; Hosea 6: 2; Dan. 9: 26; Jonah 1: 17; 2: 10 (also quoted by our Lord).

4. That he was buried.—Stress is always laid upon this fact in our Lord's history. His burial proved His death. The thoroughness with which it was done—in a stone tomb, sealed with a seal and guarded by soldiers—was intended to prevent either His resurrection or the rescue of His body by His disciples. That he rose (R. V., "hath been raised") on the third day.—"The perfect tense marks the continuance of the state thus began, or of its consequences" (Alford). According to the Scriptures—implied in Isa. 53: 10-12. Our Lord quoted "the Scriptures" to the disciples whom He encountered on the way to Emmaus.

5. That he was seen of (R. V., "that he appeared to") Cephas.—See Luke 24: 34. Then of the (R. V., "then to the") twelve—"the round number for 'the eleven' (Luke 24: 33, 35). 'The twelve' was their ordinary appellation even when their number was not full. However, very possibly Matthias was present (Acts 1: 22: 23)" (J., F. and B.).

6. Was seen of (R. V., "appeared to") above five hundred brethren at once.—"This gathering is not mentioned elsewhere, and the circumstances are quite unknown; but Christ's appearance after His resurrection to five hundred chosen followers is really conceivable, and Paul's word is sufficient evidence of the fact" (Beest). "This appearance was probably on the mountain (Tabor, according to tradition) in Galilee, when His most solemn and public appearance, according to His special promise, was vouchsafed (Matt. 26: 32; 28: 7, 10, 18). Alford's theory of Jerusalem being the scene is improbable, as such a multitude of believers could not, with any safety, have met in

one place in the metropolis after His crucifixion there" (J., F. and B.). Of whom the greater part remain unto this present (R. V., "until now")—"marked men in the early church" (Beest). These survivors could attest the fact, if required. Fallen asleep—in the sure faith of rising again (Acts 7: 60).

7. After that he was seen of (R. V., "then he appeared to") James—"the Lord's brother," who when these epistles were written had a position so prominent that, in Gal. 2: 9, he is mentioned before Peter and John. This appearance is not mentioned elsewhere. That in the autumn before His death (John 7: 2, 5) the brothers of Jesus did not believe in Him, and yet were found with His disciples immediately after His ascension, suggests that this appearance to His oldest brother (probably; see Matt. 13: 55; Mark 6: 3) led to the conversion of him and perhaps of the others. This verse is thus a link between John 7: 5 and Acts 1: 14" (Beest). Then to all the apostles.—The "apostles" evidently included at that time more than the "twelve," for James, though not of the latter, was yet reckoned an apostle. The term may have included the seventy disciples (Luke 10).

8. Last of all—from Paul's standpoint, or time of writing. John subsequently saw Him in Patmos. As of one (R. V., "unto one") born out of due time—"Greek, 'the one abortively born; the abortion in the family of the apostles.' As a child born before the due time is puny, and, though born alive, not of the proper size, and scarcely worthy the name of man, so 'I am the least of the apostles, scarcely meet to be called an apostle; a supernumerary taken into the college of apostles out of regular course; not led to Christ by long instruction like a natural birth, but by a sudden power as those prematurely born'" (Grotius). Jesus' appearance to Paul on the way to Damascus is the one referred to.

9. For I.—The "I" is emphatic. The least.—See Eph. 3: 8. The name "Paulus" means "least." Not meet to be called an apostle—not fit to bear such an honorable title. Because I persecuted the church—he did it ignorantly and in unbelief, but he did it. "Though God has forgiven him, Paul can hardly forgive himself at the remembrance of his past sin" (J., F. and B.).

10. By the grace of God.—"With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him; and this introduces his chastened self-consciousness of the extent and success of his apostolic labors" (De Wetie). "The position of these words, and the repetition of 'his grace' afterwards, show the emphatic prominence which he assigns to the Divine grace" (Alford). I am what I am.—My office, my works, are all of grace. How unlike this is the Pharisee's self-commandment: "I thank Thee I am not as other men" (Luke 18: 11). Not in vain.—He did not "frustrate" the grace granted to him. Labored more abundantly than they all.—Though the least, and the unwarriest, he had excelled the more highly-favored others in evangelical works. Yet not I, but the grace.—It was the "grace" that did all. "The grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself, but of divine grace. On the co-agency of the human will with divine grace, but in subordination, see Matt. 10: 20; 2 Cor. 5: 20; 6: 1" (Alford).

11. Whether it were I or they.—As though he would say: But to return from this digression concerning myself, whether I or the others excelled in labor, we all proclaimed the same fundamental truths of Christ's death, burial and literal resurrection, and these truths ye Corinthians accepted and believed.

12. Now if Christ is preached that he rose (R. V., "hath been raised") from the dead—if this be the doctrine that you accepted. How say some among you . . . no resurrection of the dead?—What started this monstrous, illogical, and deadly heresy? Who the "some" were who made this denial it is difficult to say. Alford argues that they could not have been Epicureans among the heathen (Corinthians) or Sadducees among the Jews dwelling in their midst, though both these rejected immortality. They may have been Platonists, who, regarding matter as the cause of all evil, could not entertain the idea of immortality associated with resurrected matter; or they may have been church members infected with the prevailing Gnostic ideas.

These opinions then existing in the world, it was to be expected that when Christianity was preached to such men, the expressions of Christianity should be misunderstood and misinterpreted. For every expression used by the apostles had already been used by those philosophers; so that when the apostles spoke of regeneration, "Yes," said these men, "this is the religion we want; we desire the regeneration of society." When they spoke of the resurrection of Christ, and told men to rise above the lusts of the flesh, "Yes," they replied, this is the resurrection we need; a spiritual, not a literal, one. The resurrection is past already. The only grave from which we are to be delivered is the grave of sin." And when, again, the Apostles told of the redemption of the body, "Yes," said they, "we will cleave to this, for it is the redemption of the body that we want." So that, in the church of Corinth, the resurrection, plainly as it was preached by the Apostles, had become diluted into a question of the temporal regeneration of society (F. W. Robertson).

13. But—"the argumentative particle, frequent in mathematical demonstrations" (Alford). If . . . no resurrection—if the thing itself is denied. Then is Christ not risen (R. V., "neither hath Christ been raised").—Deny the

genus, and you must deny the species. "Remark the severe, rigorous logic of St. Paul. He refuses to place the human race in one category and Jesus Christ in another. If Jesus rose, then the human race shall also rise; but if there be no resurrection for man, then the Apostle, holding to his logic, says, Jesus Christ the Son of God is not risen" (Robertson).

14. If Christ be not risen—R. V., "If Christ hath not been raised." Our preaching vain.—"You accepted our proclamation; yet would it be utterly void, if its central testimony was false" (Farrar). Your faith also is vain—"for it would be faith in a crucified man, not in the risen Christ" (Farrar). However much the Corinthian philosopher might philosophize, Christ's resurrection as an historic fact and their personal salvation were indissolubly linked together. If the one be denied, then, too, must the other.

#### IV. Illustrative.

1. Teach men to believe in a future life and you strengthen every moral sentiment and every Godward aspiration by revealing the true dignity of human nature. Make men feel that they are immortal beings, that this life, so far from being all, is the mere entrance and first step to existence; make men feel that there is open to them an endless moral progress, and you give them some encouragement to lay the foundations of this progress in a self-denying and virtuous life in this world. Take away this belief, encourage men to think of themselves as worthless little creatures that come into being for a few years and are blotted out again forever, and you destroy one mainspring of right action in men (Dods).

2. "All that are in their graves shall hear His voice." No grave may refuse to give up its dead. There have been some singular graves made in the world, and extraordinary pains taken to conceal them; but they, as well as the most ordinary receptacles of the dead, must give up their dead. Alaric, king of the Goths, had a curious grave. Did you ever hear of his singular grave? He had besieged and levied an enormous tribute upon Rome, and was proceeding to Sicily, when he died suddenly. It is related that his victorious army caused their captives to turn aside the course of the river Busentinus, to make his grave in the bed of the river, and then, when they had buried him in it, and restored the waters to their former channel, they slew upon the spot all who had been engaged in the work, that none might tell the secret to the Romans. Neither will Attila's numerous coffins confine him in the grave. He was also a great conqueror at the head of barbarous tribes. History tells us that he was buried in a wide plain, in a coffin inclosed in one of gold, another of silver, and a third of iron; that with his body was interred an immense amount of treasure; and that the spot might forever remain unknown, those who buried him were killed. But at the judgment day he will come forth from his grave and give an account of all his bloody victories (Trench).

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**THE PEDIGREE AND PERFORMANCES  
OF HIGHER CRITICISM.**

Rev. C. Munger.

It is falsely assumed that higher criticism is identical with Biblical criticism. It is a species, the class of which is determined by its principles and results. Christian criticism at the beginning settled the Sacred Canon upon a foundation against which the infidel assaults of eighteen centuries have been at the croaking of frogs against Gibraltar. The frogs died in their mud, the rock stands. Antichristian gnostic criticism attempted to unsettle the Canon and destroy its authority. The gnostic antichrists denied the fact upon which Christianity is built—that "Jesus is the Christ"—the Christ of prophecy, man, God, sovereign of the world, and sacrifice for its sins. They preached "another gospel," and were pronounced "accursed" by Paul. They denied the deity of Christ, vicarious atonement, the resurrection of the body, future judgment and eternal punishment. They affirmed future probation and the final salvation of all human souls.

Their abuse of the Scriptures is described at length by Ireneus, A. D. 177, from which the following is a photograph of our higher critics: "Their manner of acting is just as if one when a beautiful image of a king had been constructed out of precious jewels, should take this all to pieces, and rearrange the gems and so fit them together as to make them into the form of a dog or a fox, and that poorly executed. In like manner do these persons patch together 'old wives' tales' and adapt the oracles of God to their baseless fictions." Compare the following from an accredited extract from a sermon in an orthodox church in Boston, Dec. 9, 1894, by a critic of the Briggs school. As it is the species that is creeping into our pulpits, literature and schools, it ought to be the most pious kind of higher criticism: "Some of the conclusions that the higher criticism brings us to are that the Bible is a purely human book—a collection of Hebrew literature. In one respect there is a difference between sixty American books and these of the Bible, for our books reflect the nineteenth century, while the Bible reflects the early part of the world. The legends of the Bible correspond with histories of the Greeks and Persians and other people of that age." Adding Prof. Briggs' confession that our "traditional theology is threatened with destruction by higher criticism," and remembering that that theology includes the consensus of evangelical Christendom, we see the abyss opened before us by the higher critics of the pious kind. When they have reduced the Bible to a level as much below American books as the early part of the world was below the nineteenth century, where will be its authority as a standard of faith and duty?

But they pose as "scientific critics." And the value of their science is exhibited by Dr. Mencken (*Methodist Review*, 1891), who says he has little doubt that the theories that have been proclaimed (by them) in the last forty years respecting the books of the Bible would exceed 2,000. He examined 747 of them, and said: "603 are defunct and many of the remaining 144 are in the last stages of dissolution."

Some of them are professed Christians. So were the gnostics and the German rationalists, but they charged Christ and the Apostles with ignorance and duplicity, as the higher critics now do. Some of them concede that the Bible "contains the words of God." So did the gnostic antichrists and the rationalists. According to the higher critics, how much of the Bible is the Word of God? Not one hundredth part. Some of them occasionally speak of "inspiration." But their grand sachem—Wellhausen—answers them thus: "I have undoubtedly proved those books to be forgeries. But it never occurred to me to make God Almighty a party to the fraud."

Jesus said that Moses wrote of Him; these critics say he did not. Jesus said, "All things must be fulfilled which were written in the law of Moses and the prophets and in the Psalms concerning Me." These critics say nothing was written concerning Jesus of Nazareth in Moses or in the prophets or in the Psalms; they say that the Messiah, Christ, of whom the prophets wrote, was not Jesus of Nazareth, but was some hero like Cyrus, or, as others say, He was "collective Israel." This is only one of the ways in which they deny that Jesus is the Christ. But Jesus said He was the Christ of whom Moses and the prophets wrote, and the evangelists and apostles built Christianity upon that fact. Either, then, Christianity is a fraud born of a lie, or higher criticism is a lie. John settles that: "Who is the liar but he that denieh that Jesus is the Christ? This is the antichrist."

Higher criticism as a modern historic movement is a many-headed hydra. Its germ, spirit and purpose are one; its methods and weapons are many. It roots in the same germ—the supremacy of the ego in religious truth and duty. It builds upon the same negations—the denial of the supernatural and the supreme authority of the Bible. It produces the same results—the destruction of confidence in the Bible and the enthronement of deism. Deism is "that conception of Christianity which finds in it only a religion of nature, accepting it so far as it agrees with reason" (Schaff). The Bible to the higher critic and the deist is "purely a human book." The difference between them and Mr. Ingersoll is simply the per cent. of truth and error, good and evil, in it. According to Prof. Briggs the manipulators of higher criticism in its first stadium were Catholics, deists, rationalists and pantheists, and, just as we should expect, he begs

us not to be biased by the fact that they were heretical and hostile to the evangelical faith.

The great-great-grandfather of the latest type of higher criticism—Astruc—was a deist or atheist, a notorious debauchee whose capacity for deviltry wrung from Voltaire the saying that he (Astruc) was "possessed with a devil." As teacher and pupil Astruc begat Eichorn, Eichorn begat Ewald, and Ewald begat Briggs. Eichorn was the godfather of higher criticism and christened it. What it was at its christening (1780) appears from the account of Eichorn in the "Encyclopaedia Britannica," 9th edition: "He (Eichorn) took for granted that all the so-called supernatural facts relating to the Old and New Testaments were explicable on natural principles. . . . The supernatural element which they contain he attributed partly to the artificial delusions of magic and partly to the natural delusions of a superstitious time." Ponder this testimony till its significance is grasped. That was higher criticism at its christening, and all its literary jugglery is operating to prove the conclusion with which it started. And none are louder in their hosannas at its progress than atheists, deists and liberals of all sorts.

This alone reveals the real character of higher criticism. But take an example in individual life. Semler, the so-called father of German rationalism, and one of its best types, was at first "somewhat" of a Pietist. As the best type of piety it blessed Germany by its spiritual life, till rationalistic philosophy—higher criticism—crept into its theological school and turned it into a "nest of skeptics." Semler, a professor in that school, having a liking for heretics, swung round to the rationalists and descended, says McClintock, "until he had little more reverence for the oracles of God than for the fables of Ovid." Semler revived from the gnostic antichrists the "accommodation theory" now current among the higher critics, which assumes, but never proves, that Christ fell in with certain Jewish errors and practically endorsed as true what He knew was false. This, says Mr. Rose, became "the most formidable weapon ever devised for the destruction of Christianity." Another theory of Semler and his school, now mouthed by higher critics, was that the supreme test of inspiration is the "conviction of the heart or consciousness." The outcome of this wild rationalistic criticism, as described by Hurst and Edwards and Brown, was the actual disappearance of the Bible from the book-trade in Germany, the corruption of morals, even in the theological schools, so that it was "a happiness if, of many applicants for the ministry, one of outwardly decent life could be found." The Christian ministry in Germany, says the historian, "went down to a depth of falsehood and blasphemy never known before in any age of the church." And when the ministers and people had come to regard the Bible as "a purely human book—a collection of Hebrew literature," the work of the infidel critics was done: Germany was a moral desert and the critics were consumed in their own fires.

Their successors took their wares and are peddling them in America. "Why," exclaimed that eminent scholar, Christlieb, "do Americans gather from the gutter so much of the theological rubbish we Germans throw away?" Answer—they want it!

Rochester, N. H.

**WHITHER?**

Rev. Fred W. Coleman.

THE simple interrogative "Whither?" has become one of the most pertinent questions of the day. It is like some taciturn shade clinging to us wherever we turn, and, like Banquo's ghost, "it will not down." For amid the tendencies, undercurrents, new and unsolved problems this *fin de siècle* age has to face, the ghost rises with gaunt and threatening mien, and asks the significant question, "Whither?"

The special haunting-place of this unwelcome visitor is the church. There it apparently delights to linger and leeringly propound its ridicule, much to the disturbance of the earnest and thoughtful Christian.

To many it is not so much the question, "Whither are we going?" as the equally relevant inquiry, "Where are we now?" Looking the facts squarely in the face, we see that the Christian Church no longer occupies the position she once did—she no longer leads the people. The attendance upon church service, especially in our larger cities, has become so limited that we might say the church barely

touches the fringe of our population. Congregations are usually made up of two-thirds women, and the thoughtful, intelligent—not to say cultured—men, who are leaders in their own respective spheres, are generally conspicuous by their absence. In many quarters we find the grossest skepticism openly rampant, while everywhere indifference as to the claims of the church prevails. Why this decline in influence and power going on before our eyes, and "whither" is it leading us?

The answer comes back from some: "Everything is surely tending to a grand and final smash-up. The spirit of Satan is at present so powerfully manifested that things cannot last much longer. The world is getting worse instead of better."

To this pessimistic view we must promptly answer by not only denying that the world is getting worse, but by strenuously affirming that the world was never better than it is today—in spite of non-attendance at church and the apparent loss of its influence. Never were the ethical principles of Christianity so potent for good in the world as they are today.

Now goodness in goodness and virtue is virtue, whether it be found within or without the church; and the candid observer must admit, as he comes in contact with the men and women of the world, that there is a vast amount of real religion in the unchurched masses of society. By real religion we mean the charity, forbearance, honesty, virtue, truthfulness, displayed by many who are rarely found inside a church building, yet whose lives are adorned by many of the virtues and graces of Christianity—virtues and graces in many cases contrasting favorably with the narrow and self-centred piety very often found within the church. The church as an institution does not touch them, but Christianity does, teaching us that the "Spirit of Truth" is not confined to the church alone, but lighteth every man that cometh into the world.

But why does not this class affiliate with the church? That's the question. We are not inclined to lay all the blame upon the people. If the facts above stated be true, is there not some blame to be attached to the church, since she is losing her hold upon the people?

The wrong in the church is not, as one recent writer in the *HERALD* intimates, because we need a central authority. It is not by turning our eyes to the Medieval Church, whose hopes are buried in the past, that help is to come. The Catholic Church has the same difficulty to deal with, especially in countries where it is the state religion; and it is rather surprising to find any thoughtful Christian alarmed at the condition of things looking to such a source for a solution of the present problem. It is rather in the opposite direction that we must look—not with our face set toward the past but toward the future.

The wrong in the church in our estimation is that she is behind the times; instead of being in the van she is found in the rear. Christianity as taught by its Divine Founder is destined to be in the van as long as the world lasts—the light to lead us into all truth. But can we say that the church, the professed interpreter of Christianity, keeps abreast of the restless flow of thought? Is she not generally found lagging, and frequently has to be forced into position by outside pressure? We might adduce numerous instances of this fact. Look at the church's position in relation to Galileo and his system of astronomy, the discovery of America, the Reformation, the Wesleyan revival, the theory of evolution, the recent advances in geology, and also the more recent criticism of Scripture literature. If there appears any new philosophical, social, or religious truth in the horizon, the church is generally the last to see it.

The truths of Christianity as expounded by the church are still true, but they need restating and clothing with the life and vigor of our modern thought. We cannot say to the people, as we once did, "Open your mouth and shut your eyes and swallow all we have to give." We must now rather say, "Open your eyes" and see the profound reasonableness of our claims and teachings, if we are to reach this present practical, hard-headed but large-hearted generation.

If the church is to regain her lost influence over the masses of the people, she will have to prove herself worthy to be the leader, as she is well capable of doing if alive to her privileges and opportunities. She must shake loose from a great deal of cant and narrowness and become the exponent of a fuller and freer type of Christianity, a Christianity progressive, robust and healthy; not crystallized and bound by the iron clamps of dogma and rule, but free and individual.

realistic. When the church takes this position, then the Spirit of God will be able to use her as the greatest power for the upbuilding of humanity, and we shall no longer have to complain of empty pews and lack of interest in religion, or seek some ground of authority for its existence. Providence, R. I.

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## THE CONFERENCES.

(Continued from Page 8.)

tor, Rev. C. A. Littlefield, is giving a course of eight lectures to a large class of young people of the Epworth League. The lectures have been on the "History of the Jewish Nation," "The Canon of Scripture," "The Manuscripts of the Bible," "Inspiration of the Scriptures," and "Revelation." Besides these lectures more than forty are taking the reading course.

**Newton Lower Falls.** — Rev. R. H. Howard writes: "The Methodist pulpit, on March 24, was occupied by Evangelist John J. Scruby, of London, Eng., who preached two very delightful as well as profitable discourses. He had also preached in the same church on the previous Friday evening. Mr. Scruby is a young man and self-educated, yet has a masterly command of the choicest, most vigorous English. He is no 'tornado evangelist,' but the 'still small voice' rather. Were this gifted young Christian worker more generally known, his services would be in wide demand."

**Cochituate.** — The pastorate of Rev. J. Candlin had a very happy termination. A large congregation gathered in the morning. The service in the evening, attended by a full house, consisted of a praise-service and love-feast, closing with the communion service. This church is now very hopeful because of large additions of young people to the membership.

**Boston East District.**

**Gloucester.** — Rev. W. F. Cook, who retires from the pastorate of this church at the approaching session of the New England Conference, after three years of successful work, was given a reception by the Young Men's Club on a recent evening. Mrs. Cook shared in the cordial esteem of the large company present. An elegant clock, a complete surprise, was a most beautiful gift. The following statistics are interesting: Baptisms this year, 60; received into full connection, 64; received on probation, 161.

**Faulkner Church, Malden.** — Ten were received at the last communion — 2 from probation, 3 by letter, 5 on probation. The Y. P. S. C. E. numbers 28, the Junior League 25. The church membership has more than doubled in the last two and one-half years. Rev. H. P. Rankin, pastor.

**Chelsea, Walnut St.** — Dr. T. Corwin Watkins closes his full-termed pastorate with the high regard of his church and the entire community. Wednesday evening, March 27, the church as a whole gave a most delightful reception to Dr. and Mrs. Watkins. A very elegant silver service was presented as an expression of affectionate esteem. Mr. Williams, assistant pastor, was also remembered generously. This has been a very successful term. The statistics show much faithful work: Sermons preached, 470; all other meetings attended, 1,117; funerals attended, 427; marriages, 142; pastoral calls, 8,720; pastoral letters sent by mail, 15,470; popular lectures, 16 (which netted the church and its societies \$500); received into the church, 231; money raised for all purposes, \$27,500. The Sunday evening services have been thronged during the winter months as the pastor has week by week given illustrated sermons. Last Sunday great congregations gathered at every service.

**Meridian St., East Boston.** — Sunday, March 31, was a blessed day in this old, time-honored and God-honored church. At the altar stood 46 persons for baptism and for reception into the church in full and on probation. During the Conference year 227 have definitely begun a Christian life, and 114 have already been received on probation. Additions to full membership have been 86; from probation, 54; by letter, 22. Losses, 45—35 by letter, 8 by death, and 3 by withdrawal, leaving a net gain of 41 full members and 47 probationers. Rev. L. W. Staples, the pastor, has baptized 65—12 infants and 53 adults.

**W. H. M. S.** — A district meeting of the eastern division of Boston District was held at Bethany Church, Rosedale, March 27. Mrs. P. W. Ainsworth, district president, presided. The morning session opened with a consecration meeting, under the leadership of Mrs. Alfred Noon, which gave a decided influence to the rest of the session. Reports were given by thirteen of the eighteen auxiliaries. They showed work well done and a number of filled boxes and barrels.



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rels sent to supply the needs in the South and West. There is increased enthusiasm throughout these auxiliaries concerning the home work. Letters were read from the Industrial Homes for waifs and orphaned children in York, Nebraska, and in the newer Watts De Peyster Memorial Home at Tivoli, near the banks of the Hudson. Mrs. Lindsay, of Temple St. Church, read an interesting paper on Alaska, with recent letters from Mr. Tuck and from the children in the Jessie Lee Home. Dr. Power gave an account of the work at the North End, emphasizing the need of a hospital as well as medical missions and trained nurses.

The hour of intermission was a profitable social occasion.

Devotional exercises, conducted by Rev. C. E. Chandler, the pastor, opened the afternoon session. The question-drawer was in charge of Mrs. W. E. Dwight of Melrose. Some of the questions provoked animated discussion. A charming paper on "Our Home Lands" was read by Mrs. C. F. Rice. Rev. F. N. Upham gave the closing address, on "The Faith that Worketh by Love." He advocated having women missionaries on the outgoing and incoming steamers.

M. E. W., Sec.

W. F. M. S.—The convention of the W. F. M. S. auxiliaries of Lynn District was held at Ipswich, March 6, and was very interesting and profitable. The meeting was presided over by Mrs. L. W. Staples, president. Devotions were conducted by the pastor of the Ipswich Church, Rev. G. M. Smiley. Mr. Smiley and Miss Carrie Willcoomb, the pianist, sang a beautiful hymn entitled, "My Mother's Bible." Mrs. Annie E. Smiley then genially welcomed the auxiliaries to Ipswich, and Mrs. I. A. Allen responded. The minutes of the last meeting and treasurer's report were read and approved, and reports from the auxiliaries were then called for. This part of the exercises was unusual interesting and encouraging. A thoughtful original paper by Mrs. Charles W. Blackett, of Winterton, on "Some of the Hindrances we Meet in the Home Work for Foreign Missions," was much enjoyed. A "New Consecration Hymn" was sung by Mr. Smiley and Miss Willcoomb, and the meeting adjourned to a bountiful dinner provided by the Ladies' Circle of the church.

The afternoon session was opened with the Missionary Hymn, and Mrs. Charles H. Stackpole read an interesting review of Dr. Pierson's "The New Acts of the Apostles." Mrs. E. A. Howard brought near to us the workers in Newburyport to Boston East District, Miss Nellie Knowles then read a letter from Miss Louise Manning Hodgkins, president of the N. E. Conference W. F. M. S. to the convention. Mrs. Staples then introduced Dr. Christianity, who spoke in a vivid, interesting manner, after which Mrs. E. F. Morton favored us with a sweet solo, "Saved by Grace." The election of officers resulted as follows: President, Mrs. L. W. Staples; recording secretary, Mrs. Annie E. Smiley; treasurer, Miss S. Waite. The vice-presidents on the old list were re-elected. After brief but interesting exercise by the Junior League under the direction of Mrs. Smiley, and votes of thanks to the Ipswich ladies who so kindly entertained and the singers for the inspiring music furnished, the meeting adjourned.

IDA A. ALLEN, Sec. pro tem.

**Springfield District.**

**Holyoke.** — It is confidently expected that Rev. W. E. Knox will be returned to the first Methodist Church, and it is thought that the last year will be the most successful of his pastorate. Owing to his efforts, together with the assistance given by the various organizations of the church, the church debt, which is now \$31,500, will before Conference be reduced by quite a large sum.

**Northampton.** — The retiring pastor, Rev. F. T. Pomroy, has the great satisfaction of not only building the beautiful new church (at a cost of \$25,000), but of paying the last dollar of indebtedness upon it.

**Orange.** — The present indications are that the fiscal year will end with all expenses paid. An invitation has been given the pastor, Rev. J. W. Fulton, to remain another year. Some of his appreciative hearers speak of him as one of the best preachers and extemporaneous speakers on the district. The Epworth League manifests its desire to help by assuming the bill for the electric lighting of the church—\$60 per year. The average attendance of the Sunday-school is 150. All departments of the church are working harmoniously, and the prospect is good for a prosperous year.

**Florence.** — Several have been converted, and 5 were received on probation recently. No extra services have been held. The Epworth League Literary Circle has been conducted during the winter with much profit. At its last meeting the pastor, who has conducted the class, was most happily surprised in a gift from the circle of Dr. Strong's Exhaustive Concordance—a token of appreciation of his interest in their work. The League has raised since November over \$200, and very soon will place a new piano in the church parlor. The church is in good condition, with all bills paid. Rev. W. F. Stewart is pastor.

**Springfield, Trinity.** — At the fourth quarterly conference, the pastor, Rev. Henry Tuckley, was, by unanimous vote, invited to return for another year. The additions for the year have been—by letter, 33; from probation, 37, on probation 28. The present membership is 647, including 23 probationers. During the present pastorate of two years, the additions to the full membership have been 142, the inflow having been steady, no extra meetings having been held. The financial condition is good, there being no debt, but a balance on hand in the treasury. The tribute of the pastor to the late Mrs. I. N. Bullock, which appeared in ZION'S HERALD, was ordered placed on the church records.

**Wales.** — No special revival services have been held except during the summer a series of union meetings. In many ways the church has been greatly blessed. Although the church lost some of its funds in the collapse at Waltham, the heroic people are not disheartened. The Ladies' Aid Society has partially furnished the parsonage, and the furniture is paid for. Interest in all church work has greatly increased during the year, and the return of the present pastor, Rev. B. F. Capshaw, is requested.

**West Warren.** — At the last communion 3 were received on probation and 2 young men were admitted to full membership. The Epworth League in this church, which is the strong right arm of the pastor, has recently bought and placed in the vestry a fine new chapel organ. All the social meetings are well attended and well sustained. At the fourth quarterly conference the pastor, Rev. W. H. Dockham, was unanimously requested to return for another year.

**Spooner.** — An interesting event was the 52d anniversary of their marriage celebrated by Mr.

and Mrs. Charles Aldrich of this church, March 12. The officiating minister was Rev. Stephen Cushing, now living in Boston.

**Chicopee Falls.** — After four successful weeks at Chicopee Centre, Rev. J. H. Weber commenced revival meetings with Rev. N. B. Fisk at the Falls, on March 17. This church had been engaged in work at the Centre, where there were 120 seekers, but was "not weary in well doing," and gladly co-operated with pastor and evangelist. The work has opened grandly, and thirty-five have already presented themselves at the altar. Sunday there were eighteen adult seekers. The entire city is stirred.

W. G. R.

**Vermont Conference.****Montpelier District.**

**Bellows Falls.** — At the last quarterly meeting 2 were baptized and 8 received into the church — 7 from probation and 1 by letter.

**South Reading.** — Rev. M. B. Parounagian is closing his first year's pastorate successfully at this place. Some marked improvements have been made in the church property, and a number of additions have been made to the church membership. Mrs. Alden Speare, of Newton Centre, has rendered valuable financial assistance to this church, as has been her custom for many years.

**Montpelier.** — Bishop Foss will preach in Trinity Methodist Church on Sunday, April 7. On Monday evening a reception will be given him at the Seminary Chapel, at which time the Bishop will give an informal address. The members of the Conference are invited to be present at the reception.

**Bradford.** — Rev. L. P. Tucker is closing his fourth year at Bradford. More than 150 have been united with the church during these years, the greater part of them coming in, not by letter, but by way of the altar through profession of faith in Christ.

**White River Junction.** — Rev. E. Snow is closing his third year at the Junction. About 70 have been added to the church. The quarterly conference has given the pastor a hearty and unanimous invitation to return for the fourth year. A new pulpit platform, an altar rail, a piano, 50 Hymnals, 100 copies "Epworth Songs," and \$50 in books for the Sunday-school library, are some of the improvements during the present year.

L. L.

**New Hampshire Conference.****Manchester District.**

**Manchester.** — Mrs. O. S. Bakelot, wife of the presiding elder of Manchester District, who has been a shut-in sufferer since Nov. 19 from the effects of a fall, has written the following lines as expressive of her experience during the long days of invalidism. She has found the promise true, and written of it. She is weak and nervous, and it is very hard for her to write, as she has to do it hoisted up. "My Grace is Sufficient for Thee" is her theme, from 2 Corinthians 12: 9.

When across our pathway the glow of sunshine bright Gleams into our hearts and homes with radiant light, And all things are beautiful and cheerful to night.

"My grace is sufficient for thee."

Munificent nature gorgeously arrayed, In sweet spring-time beauty or winter's sombre shade, Fill our souls with love and thanks are profusely made,

"My grace is sufficient for thee."

But when around our lives the shadows darkly gather, And many illis of pain and misery hover,

Can we with faith and confidence gently murmur,

"My grace is sufficient for thee?"

Can we "My strength is made perfect in weakness" say,

And live suffering to His glory day by day,

Through infirmities and distresses sweetly pray,

"My grace is sufficient for thee?"

Unbelieving brother, sister, now this day, choose,

Nor wait a "more convenient season," never lose,

The precious moments, and the Book of books peruse,

"My grace is sufficient for thee."

Give thy heart to Him who in power is all divine, And power which passeth all understanding, shall be thine;

And the glory of the Lord in your heart shall shine.

"My grace is sufficient for thee."

A year of faithful work has been put in at Hinsdale by the pastor, Rev. J. H. Knott, and an earnest people. The average attendance at the class-meetings during the entire year shows that this feature of our service, old-fashioned though some think it is, is still much appreciated. The hard times have seriously affected this community.

The first Sunday in March, at Claremont, Rev. C. U. Dunning received on probation 34; by letter, 7; into full connection, 5; and baptized 27. There were 180 communicants at the Lord's Supper. At the evening service, after a sermon by the pastor, six were forward for prayers, four of whom found peace. The pastor is in labors abundant. These are great days for the Claremont church. His return for the fifth year is earnestly and unanimously asked for.

Pastor Eaton, at Antrim, has received 17 on probation and baptized several. This is the first fruits of the recent glorious revival. Others will join later. He is invited unanimously for the third year.

This has been a year of spiritual growth at Munsonville. Rev. D. Cotton has been a faithful dispenser of the word of life. A few have been converted; good seed has been sown, and Satan's kingdom has been stirred. The Christian people realize that to them as individuals it has been a year of blessing. The only industry in the place, a chair factory, has been idle for months. This has hindered the financial growth somewhat.

We hope every pastor will urge the benevolent collections and bring them up to the highest point possible.

Grantham will have a nice home for the minister in readiness by Conference time. Nearly a hundred dollars worth of furniture will be put into it, and it will make a very desirable place.

North Grantham Methodist is keeping house by itself this year. They are very much reduced from what they were years ago when they were the head of a great circuit. The pastor, Rev. G. A. Tyrrell, is doing the best he can. The pay is small—very, very small; it will probably not exceed \$100, including the parsonage, which is called \$40. This for a family of four! But they are not in debt. Some who complain of

(Continued on Page 12.)

A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

**WHY AM I SO TIRED?**

Why Do I Feel So Miserable in the Spring?

**It Is Your Poor Condition Causing Spring Weaknesses.**

The Spring is a Very Critical Time, Especially If You Are Out of Order.

You always feel worse in the Spring. You have lost your old-time snap and vim. Work that you used to do with ease, now tires you. You often feel dull, dispirited and without ambition. You pass more or less sleepless nights, wake mornings tired and unrefreshed, have little or no appetite for breakfast, your head feels dull, there is a bad taste in the mouth, and your bowels are constipated. You go about your employment with a sense of weakness or weariness, and a distaste for taking hold of your work. Besides, you are nervous, irritable, and often "blue" without apparent cause.

Then look to yourself, for weak feeling is the forerunner of exhaustion. Every sleepless moment you pass at night, presages days of prostration; every hour you feel weak, nervous, languid, tired, with shattered nerves, trembling limbs, dull head, disordered stomach and irregular bowels, may be followed by weeks and months of sickness. Every day you neglect these symptoms may mean years of unutterable misery, or those terrible results, nervous prostration, heart failure, paralysis, insanity or premature death.

These symptoms are the warnings that you are running on the rocks of disease, and that unless you seek immediate safety, wreck of brain, nerve and body are inevitable.

W. H. Wakefield, of Montpelier, Vt., writing on this subject says:

"About a year ago my health was very poor. I was very nervous, with a bad feeling in my head and at the base of my neck, extending down the back of my neck. I was thin in flesh, and pale, weak and tired, and unable to sleep nights. I had a terrible deathly feeling which I should describe as a falling sensation, and many times I should have fallen if I had not taken hold of something."

"This condition continued for about three months before I found help. I heard of Dr. Greene's Nervura blood and nerve remedy, and commenced using it. Before I had taken one bottle, I felt the good results of it, and before I had used the second, I was entirely cured of all the above trouble."

This wonderful restorative of brain and nerve, Dr. Greene's Nervura blood and nerve remedy, will give back to the weakened and exhausted system the strength it has lost. It will impart strength and vigor to the brain and nerves, vitalize and invigorate all the physical powers, and restore you again to that grand degree of lusty strength, of bounding pulse, and strong physical and nerve power, which, by overwork, ignorance or folly, you have exhausted.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that this medicine will cure, and the fact that he can be consulted by any one at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

**DR. HUBBARD'S VEGETABLE GERMICIDE.**

The only remedy known that will positively cure DIPHTHERIA, Bronchitis, Tonititis, Asthma, Catarrh, La Grippe, and every kind of sore throat.

For Scarlet Fever, Measles, and all contagious diseases it has no equal. Indispensable in every household. Also to the Tourist and Traveling Public.

For sale by all Druggists or  
Send for Circulars, Testimonials, etc.

J. HUBBARD & CO.,  
12 Franklin Ave., Boston, Mass.

Send for Circulars, Testimonials, etc.

Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured.

Terrific headaches from which I had long suffered are gone.

— W. J. Hitchcock, Late Major U. S. Vol. & A. A. Gen., Buffalo, N. Y.

Ely's Cream Balm opens and cleanses the Nasal Passages, Alleviates Pain and Inflammation. Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable.

Price 10 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

**CATARRH**

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Alleviates Pain and Inflammation. Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable.

Price 10 cents at Druggists or by mail



## Our Book Table.

**The Problem of Religious Progress.** By Daniel Dorchester. D. D. Revised Edition, with New Tables and Colored Diagrams. New York: Hunt & Eaton. Price, \$1.75.

Dr. Dorchester's "Problem," published thirteen years ago, was received with great favor by the Christian public. His view of the situation was optimistic. He brought into prominence the hopeful features and the encouraging facts. Dr. Strong, in "Our Country," exposed the dangers to religious faith and civil order. The dangers were real, but he failed fully to realize that the forces for good are stronger than those for evil. Until we reach a certain point the powers for good may be trusted to overcome those of an opposite nature. In a young and vigorous republic like our own there are evil forces, with threatening aspect, but there are also the resources of virtue to be invoked. Greater is the force for good than that for evil.

The revised edition introduces all the new phases of the subject, and brings the lines down to date. "Questions relating to science and faith, city perils, divorce, crime, lynchings, pauperism, intemperance, wages, and the purchasing power of money," have received brief treatment. Dr. Dorchester feels justified, in view of the new as well as of the old facts, in retaining his hopeful view of the field. The onward movement of truth and liberty has been steady and comparatively rapid. We need reforms and improvements, but the findings of the author make our efforts in these directions hopeful.

Though the book is largely a new work, the old framework remains. In the first part he deals with the conditions of faith; in the second with morals; and in the third with spiritual vitality. In all these lines he finds there has been progress. The fourth part contains the statistical exhibits on Protestantism and Romanism, religious progress, foreign missions, and a world-wide view. The extended supplement has valuable tables on the United States, the British Isles, and ecclesiastical statistics. The diagrams at the end strikingly present the whole matter to the eye. The volume will no doubt be received with favor as the latest and best canvas of the important field it covers. The last census furnished much valuable matter which the author has used with great good judgment. The new material and broader scope of this work will add to its value for the reader. The book will be accepted as an authority in its department.

**Heavenly Trade Winds.** By Rev. Louis Albert Banks, D. D. Hunt & Eaton: New York.

This breezy volume by Dr. Banks contains twenty-one sermons preached in Hanson Place M. E. Church, Brooklyn. The first gives title to the book. They are all timely, and are packed with valuable Gospel truth. They will be found inspiring and helpful to many classes of readers irrespective of forms of faith or religious affiliations, and to those shut in by sickness or household care these "winds" from the sanctuary cannot fail to bring joy and healing. "The Conditions of a Fragrant Life," "A Nineteenth Century Christian," "Out of the Mire into the Choir," "Tightening the Girdle Chains," "The River of Peace," "A Heavenly Stairway," "The Angel Face," are some of the topics which this enthusiastic and magnetic preacher has given to his Gospel messages.

**The Melancholy of Stephen Allard.** Edited by Garnet Smith. New York: Macmillan & Company. Price, \$1.75.

Allard's diary, here given to the public, is a curious bit of literature. The volume opens with these words: "I, Stephen Allard, aged thirty, hasset my year of liberty by this first entry in the diary that is to reveal me to myself. I came from Babylon. I have fled from Vanity Fair to take sanctuary among the hills. This bare room is my tower of ivory." The book gives account of explorations in the empire of his own soul. The writing is crisp and suggestive. The microscope is often used, but he finds use also for the telescope. Like all specialists, he discovers in the narrow field what he did not at first imagine. He takes home with him all learning and the learned of all ages. Though filled with incidental and chance entries, the diary proceeds in an orderly manner. The author is "examining the causes and possible remedies of his melancholy. He is his own critic." Like many people in the ill times (on which we have fallen), he looks widely around outside for causes and remedies for his melancholy, but, after a thorough canvass of the external conditions, he is driven back, as other people will be, to find both causes and remedies in himself. The study of Stephen Allard typifies that of every thoughtful individual and every age. We never really know the world until we become specialists and explore the great world within, which is often more deeply buried than were Babylon and Nineveh. Our study must be also an excavation. We are making a new world without, while we fail to realize the treasures within. We need to follow Stephen in making a diary to find out ourselves.

**Success and Its Achievers.** By William M. Thayer. Boston: James H. Barie. Price, \$1.50.

Mr. Thayer is the Samuel Smiles of America. He knows how to write for the common people. Industrial biography has been a specialty with him; his lives of Lincoln, Franklin and Grant are excellent. For young men and women this volume hardly has a superior; it touches them where they live and furnishes the motives which inspire success. In the 68 chapters are sure to be found things suitable to every class and individual. The counseis, directions, etc., the best. Let the youth,

be set with difficulties and hedged in by limitations, be sure to read, consider, take courage, and move forward to some better condition. The book tells him how—tells him how others have done it, and how possible it is for another to follow the example.

**Beyond the Dreams of Avarice.** A Novel. By Walter Besant. New York: Harper & Brothers. Price, \$1.50.

Mr. Besant always goes into a story as though he meant it and enjoyed it. He writes from the heart and with an honesty of meaning which engages and holds the attention of the reader. The present story is a development of one of the mysteries which honeycomb society and exert a weird and seductive influence over the human imagination. Earnestness of purpose, unity of plan, variety of characters, and a masterly setting forth of the plot, render the book one well worth reading. To young people Besant always brings some inspiring messages in his novels.

## Magazines.

**The Westminster Review** for March comes well laden with solid material. R. D. Melville leads in an able and suggestive article on "The Evolution of Modern Society in Its Historic Aspects." J. F. Hawitt has a fresh paper on "History as Told in the Arabian Nights." Robert Ewen tells of the "Banks, Bankers, and Banking in North of England." W. R. Cole tries to answer the question, "Should Capitalists Advocate State Socialism?" Walter Lloyd pleads for "The Bible in Schools." "A Tax on Ground Rents," "The Tyranny of the Modern Novel," and "New Zealand—the Playground of the Pacific," are other titles. (Leonard Scott Publication Co.: New York.)

**The Nineteenth Century** for March contains fourteen articles. Almost every one has interest for the class for which it was written. William Laird Clowes criticizes England's naval policy in the Mediterranean as "The Millstone Round the Neck of England." "The Good Sense of the English People;" "Legal Disabilities of Trade Unions;" "The Builder of the Round Towers;" "Church Authority;" and "The Wanton Mutilation of Animals," are other titles. In "Rembrandt and Sir Joshua Reynolds," Sir Charles Robinson describes two landscapes of these masters. "Officers' Expenses in the Cavalry," by the Earl of Airlie; "Maurice Maeterlinck," by Richard Howey; and "The Chinese Drama," by George Adams, are well-written articles. "Written Gesture," by J. H. Schooling, is a fruitful and curious study of character through one's handwriting. Prof. Huxley rounds out the number in a criticism on "Mr. Balfour's Attack on Agnosticism." (Leonard Scott Publication Co.: New York.)

**The Arena** for March has for a frontispiece a portrait of Lady Henry Somerset. Midori Komatsu leads in a valuable article on "Japan: Its Present and Future." Frances E. Willard notes the value of "Scientific Temperance Instruction in the Public Schools." The number contains a series of studies in occultism, telepathy, and auto-suggestion. Lady Somerset has an article on "The Welcome Child," containing a study in heredity. The editor, B. O. Flower, describes the Italy of the Renaissance; and Prof. Bixby has a learned paper on "Mohammed and the Koran." G. W. Pepperell has an open letter on the currency to Secretary Carlisle, and pen pictures are given of Judge Trumbull and John Burns. The number is really a very good one, in both variety and ability of treatment. (Arena Pub. Company: Boston.)

**The March Book Buyer** has for a frontispiece a portrait of Dr. William James, professor of psychology at Harvard University, which is

followed by a sketch of his life. A portrait and sketch of Richard Burton, the poet, also appear in this number. A very interesting article under "Book Illustrators" (XI), with Will H. Drake as the subject, embellished with a portrait of the young illustrator and with specimens of his skill, is given. (Charles Scribner's Sons: New York.)

**The Magazine of Art** for March presents as a frontispiece a beautiful etching of J. W. Waterhouse's "Ophelia." Claude Phillips' interesting description of "Four Winter Exhibitions" has eight illustrations, including a portrait of Josef Hofmann. "Adolph Schreyer" is a most entertaining sketch of that great artist, with nine illustrations; and "Mr. Verées' Collection at Chicago" has seven, including a full-page illustration entitled "Reverie." The April issue of this superb art monthly is just at hand, with four full-page illustrations—the frontispiece, "The Nursery," a photogravure after E. A. Waterlow, A. R. A.; "Study," by Professor Herkomer; "Henri Anstier and His Mother," by Rembrandt; and "Invading Cupid's Realm," by Bourguereau. "Winter Exhibition at the Royal Academy;" "Mr. Verées' Collection;" "In Manxland;" "Some Recent Architectural Sculpture," are the titles of leading articles. It is an admirable number. (Cassell Publishing Co.: 31 East 17th St., New York.)

**The Bookman**, a new literary journal published by Dodd, Mead & Co., New York, cannot fail to find immediate favor with literary workers and the reading public generally. Its American and English "News Notes" are especially full and fresh, enabling one to keep up with the "doings" of the book world. Among some of the articles we note: "Ian Maclaren at Home;" "Books and Culture," by Hamilton W. Mabie; "An Interview with Mr. John Davidson;" "London Letter;" "New Books," etc. A list of books, published during the month, American, English and Continental, is given. The price of this magazine is 15 cents a copy; \$1.50 a year.

**Sun and Shade** for January has eight pictures—reproductions in chromo-gelatine and photogravure of a portion of the gallery of paintings belonging to Mr. Louis R. Ehrich. The titles are: "The Holy Family" (reproduced by the new three-color process invented by Mr. Ernest Edwards); "Portrait;" "The Waterfall;" "Landscape with Cattle;" "The Love Letter;" "The Village Dance;" "Landscape with Fishermen;" "Milking Time." (N. Y. Photogravure Co.: 137 West 23d St., New York.)

**Donahoe's Magazine** for March has a full and inviting table of contents. "New Problems of Civilization," "The Present Political Chaos," "Points from the Encyclopedic," "Senators of the Catholic Faith," "Two Montana Cities," are the titles of leading articles. There are also stories, poems, and special departments. (Donahoe's Magazine Co.: Boston.)

**Little Men and Women** for March opens with an illustrated article by a little girl eight years old on "Birthdays in Japan," the land where she was born. "Little Miss Ant" is very amusing and suggestive. Elbridge S. Brooks' "Two Famous Americans" are John Adams and Franklin. For children from seven to eleven this magazine is admirable. (Alpha Publishing Co.: Boston.)

**The March Babyland** is full of pretty pictures and entertaining little stories for the babies of the household. Mrs. Pratt's serial, "The House of the Grandmothers," will surely enchain the interest of the little ones. Think of six grandmothers in one house! (Alpha Publishing Co.: Boston.)

## Rich Red Blood

In the body of an adult person there are about 18 pounds of blood.

The blood has as its most important elements, small round corpuscles, red and white, in proportion of about 300 red to 1 white one.

If the number of red corpuscles becomes diminished and the white ones increased the blood is impure, thin, lacking in the nutrition necessary to sustain the health and nerve strength of the body.

Then That Tired Feeling, Nervousness, Scrofula, Salt Rheum, or others of the long train of ills, according to the temperament and disposition, attack the victim.

The only permanent remedy is found in a reliable blood medicine like Hood's Sarsaparilla, which acts upon the red corpuscles, enriching them and increasing their number. It thus restores the vital fluid to healthy condition, expels all impurity, cures Nervousness, That Tired Feeling, Scrofula and all other diseases arising from or promoted by low state of the blood.

That these statements are true we prove not by our own statements, but by what thousands of perfectly reliable people say about Hood's Sarsaparilla. Read the testimonial in the next column from a beloved clergyman. Then take

"In view of the benefit I have had from Hood's Sarsaparilla I wish to give the following testimonial. I have several times been badly

### Poisoned With Creeping Ivy.

As the old school of medicine simply tried to remove the symptoms instead of the source of them, much of the poison was left in my system to appear in an itching humor on my body with every violent exertion in warm weather. At all times there were more or less indications of poison in my blood, up to a year ago last winter, when

Large Sores Broke Out on my body. I then purchased a bottle of Hood's Sarsaparilla, and after using that and a half of another bottle, the sores and humor disappeared. I attended the Christian Endeavor Convention in Montreal and also visited the World's Fair in the hottest weather of the summer. Was on the go all the time, but

Had No Recurrence of the burning and itching sensation which had marred every previous summer's outing. I have reason, therefore, to be enthusiastic in my praise of Hood's Sarsaparilla." SAMUEL S. SCHENKEL, pastor of Free Baptist Church, Apalachin, N. Y.

## Hood's Sarsaparilla

The Blood Purifier and True Nerve Tonic.

To Remove That Tired Feeling, Take

**AYER'S**  
THE ONLY WORLD'S FAIR  
Sarsaparilla

Over Half a Century Old. Why Not Get the Best?

AYER'S PILLS cure Headache.

## Dr. Lighthill

Can be consulted at his office

**543 Boylston Street,**  
(HOTEL CLUNY)  
—ON—  
**CONSUMPTION,**

Throat Affections, Asthma, Catarrh & Deafness

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## ECZEMA

Most Distressing of Skin Diseases Instantly Relieved

## Cuticura

WHEN ALL ELSE FAILS

A warm bath with Cuticura Soap, and a single application of Cuticura, the great Skin Cure, afford instant relief, permit rest and sleep, and point to a speedy, permanent, and economical cure when all other methods and remedies fail.

Sold throughout the world. British agent: F. NEWBOLD & SONS, 1, King Edward-st, London. FORTIS DRUG & CHEMICAL CO., Sole Prop., Boston, U. S. A.

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CLINTON H. MENEELY, General Manager,  
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Manufacture Bells of Superior Quality.

Foundry Established in 1790 by PAUL REVERE.

**BELLS** and CHIMES  
of Copper and Tin.  
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THE LARGEST ESTABLISHMENT MANUFACTURING  
**CHURCH BELLS** CHIMES  
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PURPLE BRASS METAL, COPPER AND TIN.  
Send for Price and Catalogue.  
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## Obituaries.

**Collins.** — In the death of William M. Collins, which occurred Sunday, March 10, there has been lost to Springfield Methodism, to Trinity Church, to a far-reaching circle of friends who fondly loved him, to a wife and daughter who were most tenderly devoted, and to all ministers of the Gospel who had been yoked with him in churchly service, one of the gentlest, truest, strongest and sweetest spirits that ever occupied for a time our perishings tenement of clay. In saying this, his latest pastor only utters, out of the warmth of his own strong love, that which is the general estimate of all former pastors, and the unanimous and affectionate voice of the church our dear brother so devotedly served.

In business life he held a good position and was entirely beyond reproach. But his greatest distinction was his zeal for Zion. Through many years did he serve our dear Trinity as treasurer. Faithfully and diligently was his work done, and it is a noteworthy fact that he planned and labored as zealously for our Conference benevolences as for our current expense accounts. A model treasurer he was. His courtesy and loving-kindness won all hearts. His thought, his time, his care, and his affection were all given in large measure to his brethren and to the church.

The end came somewhat suddenly. It found him at 56, much weakened by disease, but still toiling for his cherished Zion. How fitting that such a man should lay down his charge only when the body ceased its functions, and that his translation should occur upon the Lord's day! He had hoped to hear the church bells that Sabbath morning, but he heard instead the music of angels. From our fellowship with his life, Christ is dearer to us, and by his death heaven seems nearer than ever before.

Nature had cast our brother in one of her gentlest and truest molds, and in his conversion, which occurred at Tremont St., Boston, under the ministry of Dr. Geo. S. Hare, there was put upon nature's handiwork that seal of Christian manhood which, by the succeeding twenty-five years, spent by him in patient bearing and in Christly doing, was made brighter and increasingly beautiful, until, at his passing, it merged into the perfect light in which the saints dwell.

The pastor was assisted at the funeral by his immediate predecessor, Rev. Wallace MacMullen.

HENRY TUCKLEY.

**Crocker.** — Lurana Crocker, wife of Oliver H. Crocker, was born in Centreville, Mass., June 13, 1822, and died in Osterville, Mass., Jan. 8, 1895, aged 72 years, 6 months and 20 days.

Mrs. Crocker was of Congregationalist parentage, and was baptized in her infancy. In 1837 she became soundly converted to God, and, after serving her probationary term, was admitted to full membership in the Osterville Methodist Episcopal Church, remaining a faithful member of the same till her death.

Possessing a body not perfect and full of disease, having a mind at times darkened and weak, she could say with the Psalmist, "This is my infirmity, but I will remember the years of the right hand of the most High." She was an earnest Christian, and considering the weakness of the flesh, she had a strong, active faith in the Lord Jesus Christ. Sweet in spirit, mild and gentle in manner, she gained and retained through her long life many friends to mourn her decease.

The death of a beloved sister, not long since, weighed upon her mind and spirits, and she never seemed quite the same afterwards, but steadily declined in health, until she, too, was translated to brighter scenes and an unclouded vision.

Her funeral was largely attended, many relatives and friends from abroad being present.

Her husband, an honored member and trustee in the church, and an only son remain to mourn their great loss, and another member of the church triumphant, "which is without spot or wrinkle, or any such thing." "Except a corner of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

O. E. J.

**Fiske.** — Emma A. Fiske, widow of the late Geo. W. Fiske, died in Augusta, Me., Jan. 15, 1895. She was born in Fort Fairfield, Aug. 3, 1854, and was the daughter of Mr. Ellis.

At the age of twenty-three she was converted, and joined the Free Baptist Church at her old home, March 10, 1877. June 14, 1878, she was married to Geo. W. Fiske, and in the winter of 1880 came to Mattawamkeag to live. June 17, 1888, she united with the M. E. Church by letter, of which she remained a member until called home.

Ever a devoted Christian, she tried to be a help in all ways. Conscientious in everything, anxious for the salvation of her loved ones, at home her life was beautiful. In the church and Sabbath-school she was a hearty worker from the time of her uniting with the church until her sickness. She taught a class of young ladies in the Sabbath-school, all of whom loved her dearly. In our work for Christ she was an ever-ready assistant, both spiritually and financially.

A few days more than a year before her death she lost her husband, and through all the beautiful Christ-life shone out, in patience and loving solicitude for others' welfare, until "at last an angel came and bore her, too, away." But we have this assurance, "She is not dead, but only gone before." She has entered into the realities of the heavenly home, and is now looking upon the face of Him whom it was her joy and delight to serve.

She leaves a son and two sisters to mourn their loss, but to them, as to her friends, is left the consolation that what is a loss to us is an eternal gain to her.

M. H. SIPPRELLE.

**Knowlton.** — Mrs. Isabel Knowlton, widow of Mr. James Knowlton, was born in Eliot, Me., June 3, 1800, and died in the same town, Jan. 11, 1895, being nearly 95 years old.

Perfection of Christian character and life is seldom seen in such full degree as was exhibited in Mother Knowlton. In early life she was converted and joined the Congregational Church, in the days of Mr. Chandler's pastorate, which was a long and noted one. After her marriage she moved to the eastern part of the town, and with her husband joined the Methodist Church. Rev. Justin Spaulding, afterward missionary to South America, became her pastor, and through his instructions and prayers she entered into a very rich religious experience that increased in fulness and brightness as the years passed.

She was the mother of nine children, and also reared from infancy, as her own, a granddaughter. Four of her children and her husband passed away before her. Her health was re-

markably good. In addition to the labors and cares of a large family, she was always ready to minister at the bedside of the sick and attend to the wants of the needy. Her voice was always heard in testimony, song and prayer in social meetings. For over forty years she sang in the choir. She prayed much for her pastor and church. Her memory was remarkable, enabling her to repeat at length, in advanced age, what she learned in childhood. She possessed great conversational powers, so that she was entertaining in public and private, especially on religious themes. Her noble nature was so sanctified that the Gospel shone forth in most attractive ways, as well in her great afflictions as in her joys. She was forgetful of self and lived for others.

In conversation with her pastor a few days before she passed away, she stated that "Jesus never seemed nearer, and that the longer she lived the more she loved to think of Him and the more she longed to see Him." Then she repeated the hymn, "Jesus, my all, to heaven is gone."

Her last days were passed in the home of her daughter, Mrs. John D. Frost, where every want was anticipated. This home is doubly bereaved — Mr. Frost having died from an accident a short time since — but faith gives victory and sees the silver lining to the cloud.

J. B. LAPHAM.

**Stone.** — Mrs. Sarah Tinker Stone, widow of the late John Stone, died at Claremont, N. H., Jan. 26, 1895, having passed her 85th birthday. She was born in Chelsea, Vt., in 1810.

In 1830 she was married, and became the mother of eleven children, eight of whom survive.

While yet in her girlhood she experienced religion and connected herself with the Methodist Episcopal Church, of which she was an honored member to the end of her life. It was a genuine case of believing unto salvation. For over fifty years ZION'S HERALD was a welcome guest in her home, and its careful reading created a deep interest in all the enterprises of the church for the upbuilding of Christ's kingdom upon our earth. The piety of Mrs. Stone was of that pure type which made it attractive. In her home she was a quiet but positive Christian force. Her faith grasped the promises of God with great tenacity. It was a faith that, when stepping down into the shadow of death, enabled her to "fear no evil."

For seven years after the death of her Christian husband, she threaded life's pathway alone. And yet she was not alone — not alone, because a loving son and daughter threw their strong arms around her, making her last days restful and happy. There were five years of feeble-ness and pain in which this "friend of God" longed to "depart and be with Christ," but amid it all patience had its perfect work.

The hour of her departure was at hand when she said to her pastor, "I can't talk much now, but Jesus is precious." It was Saturday morning, a little past the dawn, when the winged messengers came and bore her precious spirit to the paradise of God. It seemed not like death, but transition. Her body was tenderly laid away by loving hands in the village cemetery, to await the trumpet-call to glorious resurrection.

CHARLES U. DUNNING.

**Dunn.** — Deborah, wife of James Dunn, of Poland, Maine, died Jan. 27, 1895, aged 74 years.

She was born and died in the house where Jessie Lee preached in 1793, and where later Bishop Soule, and in 1880 Bishop Peck, preached. As might be expected, under such influence as would surround such a home, Mrs. Dunn was a devoted Christian and a staunch Methodist. A woman of extra natural and acquired mental endowments, with a Christian character thoroughly consecrated to God, she was a grand example to those with whom she came in contact.

Nearly thirty years ago she married Mr. Dunn and became the stepmother of eight children. The union was a happy one, the children always showing great love and respect for the mother, and the mother earnest solicitude for the children. Not an unkind word ever marred the family relation.

Mrs. Dunn had been in feeble health for some years. The last sickness was short, but painful, yet amidst it all her faith in God was triumphant.

She gave her heart to God and her name to the M. E. Church very early in life. For years she had been a lover of ZION'S HERALD. Thus the community meets with a loss, the church militant is weaker, the relatives and family in sorrow, but heaven is brighter because she is there. Her aged husband is broken with grief.

The funeral services were by the writer, assisted by a former pastor, Rev. F. C. Potter, of Durham, with singing by the Aeolian Quartet of Lewiston.

C. PURINTON.

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**Review of the Week.****Tuesday, March 26.**

The Bismarck festivities begin with great enthusiasm; legislators visit him.

Manitoba will reject the Dominion's order on the school question.

Spanish Minister Murusaga's resignation accepted by his government.

Unsuccessful attempt to launch the great steamer "St. Paul," at Cramps, Philadelphia.

The Dubs' case before the U. S. Supreme Court.

Hawaiian Minister Thurston leaves for home without waiting for his recall.

**Wednesday, March 27.**

Street-car mail service to be put in operation in New York.

The Kaiser visits Bismarck, eulogizes him, and presents him with a sword. Waldersee to be made Chancellor; the Reichstag to be dissolved.

The New York Central to use electricity on its Niagara Falls branch.

Senor de Lome to be Spanish minister at Washington.

**Thursday, March 28.**

Spain greatly alarmed at the uprising in Cuba; Gen. Campos to be sent with 9,000 troops to the island.

Li Hung Chang doing well; no danger anticipated unless blood-poisoning should set in.

The Milwaukee Y. M. C. A. building and the Public Library partly destroyed by fire.

The Vanderbilts to secure control of the Hudson River passenger and traffic business; new boats and improved service promised.

Martial law at an end in Hawaii.

The Harvard-Princeton debate won by Harvard.

**Friday, March 29.**

Formal beginning of work on the new subway in this city.

The Norwegian system discussed by its friends in the Old South Church, Senator Hoar presiding.

St. Augustine has a serious fire; 44 houses burned.

The commander of the Spanish gunboat that fired on the "Alliance" relieved of his command.

The Cuban revolt extending; four out of the five provinces in a state of rebellion.

A police census of New York city being taken, children included.

Field Marshal Sir Patrick Grant, an eminent English officer, dies at Chelsea, Eng.; the death of Maturin M. Ballou, the well-known writer, telegraphed from Cairo, Egypt.

**Saturday, March 30.**

An armistice agreed to by Japan, pending peace negotiations.

A gang of counterfeiters of Chinese certificates arrested in San Francisco.

The House of Commons passes a resolution to the effect that it is desirable to establish local legislative assemblies for England, Scotland, Ireland and Wales.

A falling-off in the number of business failures; improved conditions in most parts of the country.

Federal judges at Washington declare themselves to be not subject to the income tax.

Gov. Busiel of New Hampshire declines to sign several important bills (that for tuberculosis extermination included), and prorogues the House.

**Monday, April 1.**

A monster demonstration in Germany today in celebration of Bismarck's 80th birthday.

A company formed to fight the Bell Telephone; prepared to cut prices just one-half.

Incorporation of a company to carry freight between New York and Chicago on an elevated electric road in one day between the cities.

Li Hung Chang improving; his assailant sentenced to imprisonment for life at hard labor.

The armistice granted by Japan expires April 30.

Lasell Seminary will not be opened to summer boarders, as has been represented. Though the pressure brought to bear upon Principal Bragdon by leading families among us to use the spacious rooms, broad piazzas, and beautiful grounds for such a purpose has been very great, yet he has never been willing to give his consent to the proposition. We are gratified with this decision. Lasell should be thought of only as conserving the cause of higher education for women.

Lasell, in addition to its fine art treasures, has recently been supplied, through the cultivated taste of Prof. Bragdon, with four beautiful and costly new paintings, each a gem, from the art gallery of Mr. George C. Folsom, in Wealeyian Building. The largest is by the Bavarian artist, Berninger, giving a view of Amalfi on a summer's day. A very different scene is that depicted by Julius Rose in a superb view of a fjord in Norway. The other two canvases are by Igler and Ernest Schmidt — the first a charming picture of two children feeding a doll, and the other a merry group of five happy little people, entitled, "The Young Gardeners."

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**Personals.**

[Continued from Page 2.]

And that the Advocate under his helpful touch will become, not more able, but fresher, more alert, and interesting. Mr. Herben will find the association with the editor-in-chief an education in itself, so full, versatile and richly-stored is his mind.

Rev. M. W. Prince, D. D., was a welcome caller to this office on Monday.

Rev. Frank Borton, of the Mexico Conference, is now presiding elder of the Eastern District, residing at Pueblo instead of in Mexico City.

President W. H. Crawford, of Allegheny College, is delivering a series of ten lectures in the larger cities of Michigan. He is deservedly very popular on the lecture platform and draws large audiences.

The Christian Apologist says that Dr. William Nast, on a recent visit to its office, climbed six lofty flights of stairs without difficulty, the elevator being out of order. On June 15 he will celebrate his 88th birthday.

Ostro Sandebudet, the organ of the excellent Swedish constituency of our church in New England, has in its last week's issue an appreciative sketch of Rev. J. H. Mansfield, D. D., presiding elder of Boston South District, with a portrait.

The Michigan Christian Advocate of last week says: "Miss Franc Baker is at Springfield, Ill., sick with pneumonia. Her physician thinks the crisis is past. She spoke at First Church in that city on Sunday morning week, and a fine collection was taken. She had engagements in that vicinity for one month, but is obliged to cancel them."

At the annual banquet of the Boston Latin School Alumni Association, held last Friday evening at the Parker House, Rev. Franklin Hamilton, of Newtonville, was the invited guest, and delivered an address on "The Present Labor and Social Disturbances." The Latin School is the oldest classical school in America, and its alumni association numbers many of the leading professional and business men of Boston.

The Northern of last week observes: "Rev. J. W. Eaton, D. D., of the Troy Conference, who has been supplying the Presbyterian Church at San Mateo, Fla., for a few months past, will return in time to attend the session of his Conference. Accompanied by his wife, he will sail from Savannah for New York on April 9."

William Aurelio, who has recently been chosen as the recipient of the Jacob Sleeper scholarship by the faculty of Boston University, is a member, and the son of a member, of our church in Falmouth.

Some particulars concerning the illness and death of Dr. Nathan Sites, of Foochow, are received. Dr. Sites was sick but a week. During the week before his death he had preached to large and interested audiences gathered to celebrate the Chinese New Year. These meetings closed on Sunday with services of wonderful power, in which he was made happy by the rich fruits of his labors. On Monday he was seized by fever, which terminated his life in six days, upon Feb. 10. The announcement of his death was sent by mail instead of telegraph in order to relieve relatives in this country of suspense in waiting for particulars. His wife was compelled, on account of poor health, to leave China two years ago, and has since lived with her sister, Mrs. A. P. Lacey, in Washington. She expected to rejoin her husband next year. Two young children are with Mrs. Sites. Their daughter, Miss Ruth Sites, who is a missionary of the Woman's Foreign Missionary Society, was with her father at the time of his death.

Rev. R. H. Howard writes: "The sad intelligence reaches us from the Pacific Coast of the death, March 21, at Chico, Cal., of Rev. Angelo Canoli, originally of the Troy Conference, later of the New England and New England Southern Conferences, but more recently of the California Conference. He was about 60 years of age. He suffered, some months since, from an attack of grippe, and also of malaria, entailing a cough, throat difficulty and hoarseness, that presumably finally broke him down and terminated his valuable life. In all the Conferences above-named he occupied some of the most important appointments. He was a pulpit orator, but also a faithful pastor. Those who knew him best found him ever modest and manly, genial and generous, great-souled, kind-hearted and true. His vivid imagination and imperial, bugle-like voice, united to his fervent impulses, matchless imagery, as well as always fresh and vigorous thought, rendered him a preacher of unique, versatile and masterly ability. He had the instincts of the poet as well as the temperament and genius of the orator. A sweet singer, he was the composer of hymns and tunes of great merit. This announcement

will carry sincere sadness to the hearts of hosts of his admirers and friends, especially in Taunton, Newport, Provincetown, and New Bedford, where he was very popular and successful, who will grieve that they are to look upon that face and listen to that glorious voice no more."

Mrs. M. D. Wellcome, of Yarmouth, Me., well known to our readers for so many years through her contributions to our columns, and who is now ill with an incurable disease, sends these sad lines: "Since I received your note, my dear husband has been borne forth from his earthly home no more to return. I am failing day by day. I greatly need the prayers of the saints." Our tender sympathies are with this bereaved invalid in these dark hours.

From a letter written by Mr. J. Sumner Webb at Nice, under date of March 11, we take the following interesting paragraph:

"I am enjoying this warm, sunny place, having been here nearly all the time for two months, although I was called to Paris on business, on Feb. 1, and then had no thought of returning; but the very cold, disagreeable weather drove me away, and I hastened to return here, where the peach, cherry and almond trees are in full bloom and the shrubs, vines and plants laden with flowers. But it is not all sunshine here. We have cool nights and mornings, and gray and occasionally rainy days, which are very restful to one in this gay place. I awoke the other morning to see the world all about me in white — the palms, olives, rose-trees, cacti, orange and lemons all silken bent down beneath a white covering, three inches of snow having fallen; but the sun came out, and in its warmth it soon disappeared, so that when I went out on the promenade it was as dry and clean as ever, and seeing men without top coats and wearing straw hats, I thought — What a singular winter for a New Englander!"

We learn, as we go to press, of the death of Mrs. Meriel A. Dorchester, wife of Rev. Daniel Dorchester, D. D., who died at her home in Melrose, April 1. Reference has already been made to the severe injuries she received at Natick some months ago from a fall, and the dangerous illness which followed. It has been known for some weeks that she was suffering from Bright's disease, and that she could not recover. Mrs. Dorchester was a remarkable woman. A cultivated Christian, with generous sympathies for the needy of all classes and with special ability for being useful, she was signal serviceable as a minister's wife. When Dr. Dorchester was appointed by President Harrison superintendent of the educational work among the Indians, Mrs. Dorchester, as his constant companion and indefatigable helper, came to the work to which she was best fitted. It is impossible to speak in too high praise of the great and unremitting service which she rendered during those four years to the Indian women. Some appreciative pen will do justice to this chapter in her life in a suitable memoir which will soon appear in our columns. She was forceful and persuasive upon the platform, and many who read this announcement of her decease will recall with renewed emphasis her appeals for the Indian girl and for our home mission work. Though she had known for weeks that there was no hope of her recovery, yet her Christian faith never faltered. She was fully ready when the dread summons came. An elect woman in our Methodist Israel has been called to a great reward.

**Brieflets.**

Our readers will turn eagerly to the Round Table Conference on page 2, in which several of our able and judicious ministers answer the inquiry: "What should be the Attitude of Methodism towards the Roman Catholic Church?"

Portraits, with suitable sketches, of Bishop Bowman, who will preside at the Maine and East Maine Conferences, and of Bishop Foss, who will preside at the Vermont Conference, will appear in our next issue.

In the New York letter to the Northern of last week appears the following concerning the Annuity Plan:

"Some matters of grave import will come before some of the Conferences at least. The consideration of the care of the superannuates will be sure to arouse interest. The annuity plan, which has been urged with so much persistence and vigor for the past few years, is not working well where it is being tried. The New York Conference abandoned it after a year's trial, and returned to its old method of distribution of funds, pending the report of a special committee appointed to consider the subject and recommend a plan."

The New York Tribune, in referring to the same matter in its issue of March 30, observes: —

"There will be several interesting subjects brought forward for discussion in the Conference, chief among which will be the care of superannuated ministers. During the last few years an annuity plan has been in operation. This has not worked satisfactorily, and has been totally abandoned by the New York Conference after a single year's trial."

The special attention of our young women readers is called to Miss Dyer's admirable paper on "Journalism," in the series of "Professions

and Occupations for Women." We are much gratified that one so well qualified by her wide journalistic experience as is the associate editor of the *Congregationalist*, should consent to talk to our girls upon this exacting profession.

Additions to the subscription by preachers for the Asbury Memorial Hall of the American University were made at the recent session of the Lexington Conference for \$2,046, and at the Willington Conference for \$5,000. The total pledged is now \$75,000.

Those who are able to read between the lines will find the following editorial utterance in last week's *Christian Advocate* quite significant:

"We notice in several of the *Christian Advocate*s an article by Rev. J. Benson Hamilton, D. D., entitled 'The Annuity Plan.' After giving a plan in four sections, the writer observes: 'The annuity plan has been in operation in the New York East Conference since 1879. The above is a revision in accordance with the suggestions of over one thousand of the wisest and most practical laymen!' Without making reference to the plan as there submitted, we desire to guard against a possible misapprehension. This plan is Dr. Hamilton's own revision."

We only add, at this writing, that it will be much wiser for the entire Methodist press, in a matter of such moment, to be absolutely frank with their readers.

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